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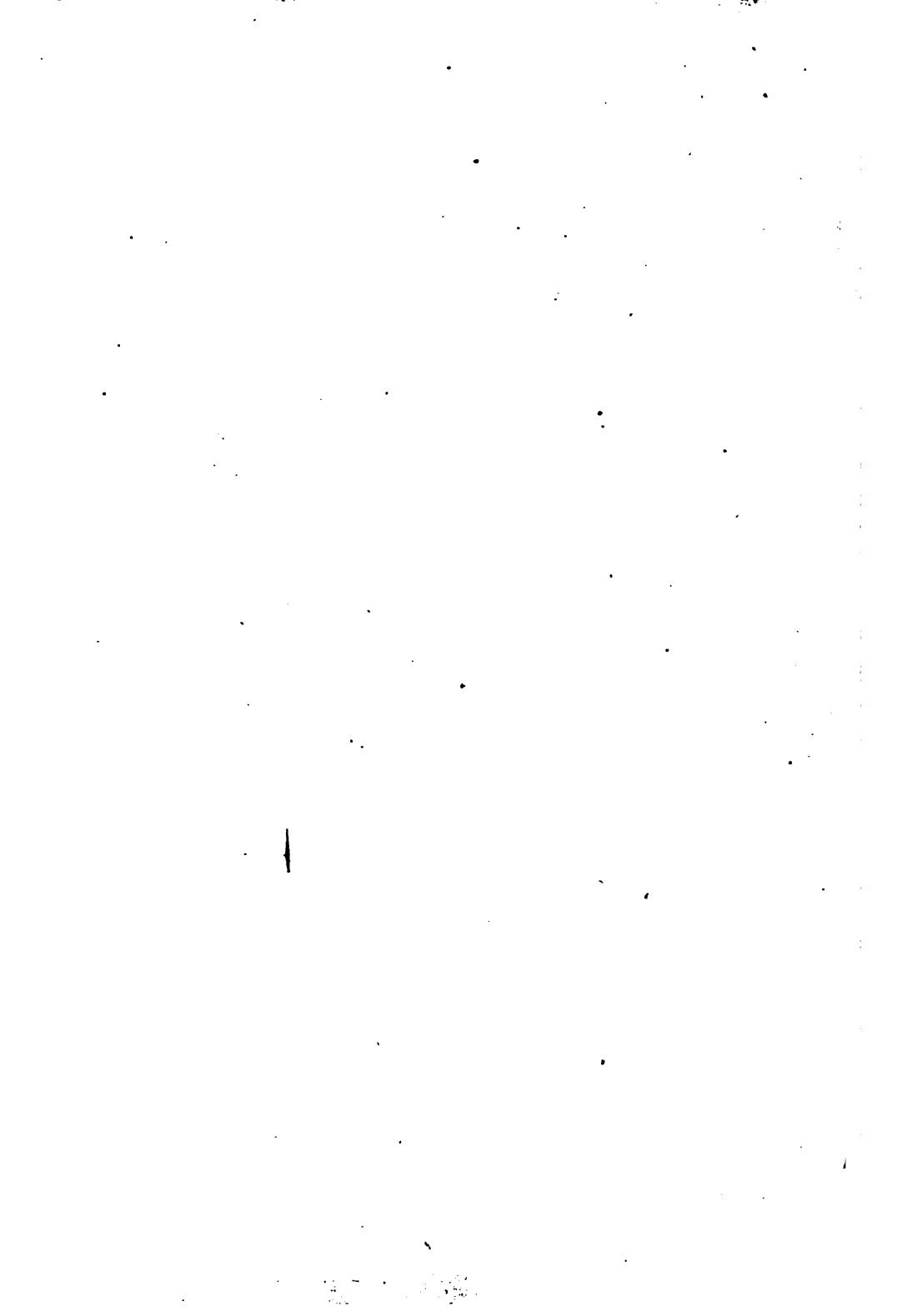
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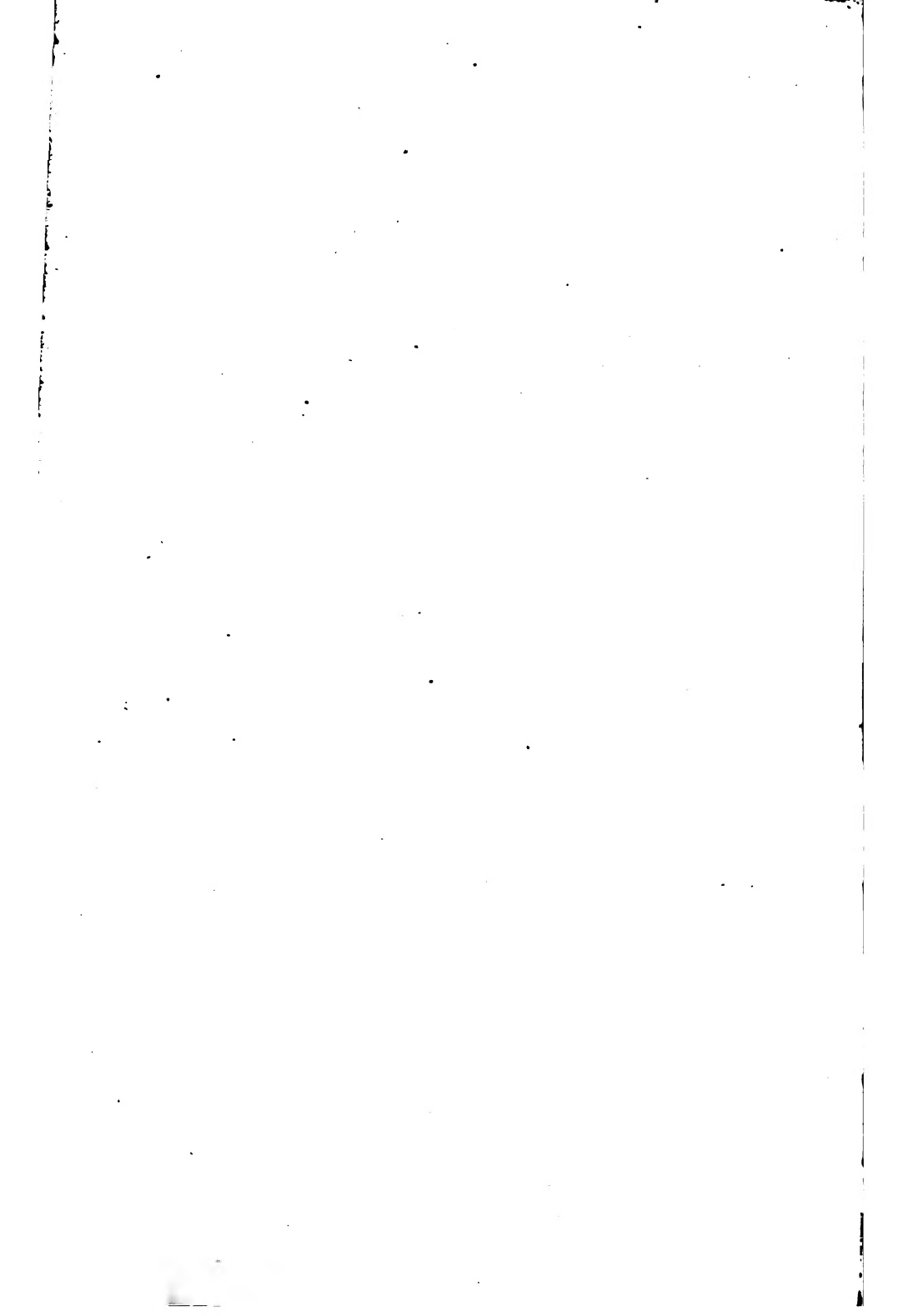


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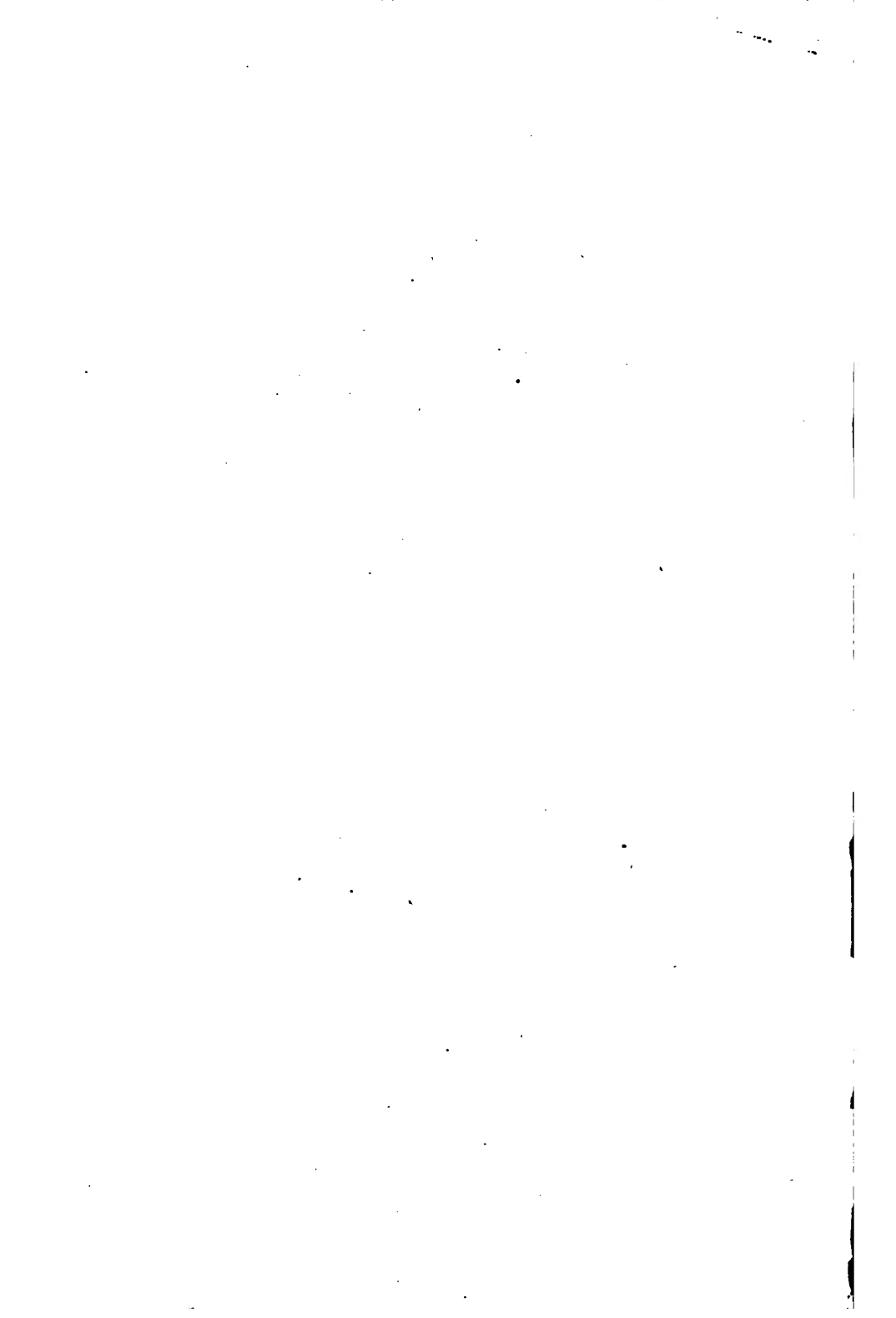
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SERIES OF SERMONS

ON THE

XXXIII. CHAPTER OF DEUTERONOMY.

BY WM. PARKINSON, A. M.

PASTOR OF THE FIRST BAPTIST CHURCH, NEW-YORK.

PUBLISHED AT THE REQUEST OF SAID CHURCH.

Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation.—*Exo. xv. 13.*

In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them, all the days of old.—*Isa. lxiil. 9.*

Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.—*3 Pet. i. 15.*

IN TWO VOLUMES.

VOL. I.



NEW-YORK:

J. M. MORGAN & Co. No. 4 BOWERY.

G. F. Bunce, Printer.

1831.



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of the Southern District of New-York.

TO THE READER.

WHEREAS the spelling of several words in this work is different from the common orthography, it is thought expedient, by way of defense, to mention a few instances of it, with the authorities for them. They are chiefly the following :

1. The termination *er* is preferred to *re*, as in *scepter*. Bailey's and Martin's Dictionaries prefer that form which makes a regular derivative as *sceptered*. So *Milton* and the best writers generally of the last century. Webster's Great Dictionary also, has all these words in this form.

2. *Or* is preferred to *our*, as in *labor*, *vigor*, &c. Walker's Principles, 314—his decision on *honor*, and his Rhyming Dictionary. Also Ash's Dictionary, and the best modern practice.

3. Final *e* is preferred to two vowels before a consonant, as *procede* and *lothe*, rather than *proceed* and *loath*, or *loathe*. Analogy.

4. When useless, *e final* is rejected, as in *elicit*, *deposit*, &c. Dyche and Webster.

5. *C final* is preferred to *ck* as in *sceptic*. *Thirteen standard Dictionaries* and the best practice.

6. *S* is preferred to *c soft*, as in *expense*, *defense*, &c. Bailey, Johnson in his derivatives, and Webster.

7. In derivatives, the final consonant, when not under the accent, is not doubled; as *worshipped*, from *worship*; *traveler*, *traveling* and *traveled*, from *travel*. See Perry's Rule, p. 15, 8vo. Dictionary.

For an illustration of the grounds of these and some other variations, from common practice, which will be found in the spelling throughout this Series of Sermons, (mistakes excepted,) the reader is referred to "PRACTICAL ORTHOGRAPHY, by WILLIAM BEARCROFT, late Master of the Academy, Kirky Mooreside;" and especially to the late edition of it "*Revised*" (by a comparison of *twenty-five STANDARD Dictionaries*) "and greatly *enlarged* by DANIEL H. BARNES, one of the Principals of the New-York High School." From the color of its cover, this valuable Work, so deserving of the studious perusal of the rising generation, is now commonly known by the name of **THE RED BOOK**.

A Note from the learned DR. MITCHILL, (lately deceased,) respecting the first two Sermons of this Series.

REV. WM. PARKINSON.

Dear Sir,

I have read the two published Sermons on the Ministry of Moses, which you were good enough to send me a few days ago. I am greatly pleased with the classical research and biblical erudition with which they abound.

That Hebrew lawgiver, was, as you observe, "truly an extraordinary character;" and I scarcely know which to admire most your *literal* or *typical* account of him. Though perhaps I should not be greatly mistaken in ascribing to the former more profound learning, and to the latter more ingenious elucidation.

You seem to be fully possessed of your subject; yet there can be no harm in offering you my wishes for its complete execution, according to your enlarged and instructive plan.

I am pleased to find you have adopted the orthography of Bearcroft; and that you have made a respectful reference to Barnes's revised and enlarged edition of his publication, under the name of the Red Book. A short time ago, he gave me an interesting discourse upon the performance; and in a subsequent conversation, very lately, the able principal of the High School, made very respectful mention of you.

Truly and with respectful and friendly feeling yours,

SAMUEL L. MITCHILL.

New-York, Oct. 19th, 1828.

PREFACE.



It was not till more than half my Sermons on the Thirty-third chapter of Deuteronomy were delivered, that I had a thought of issuing them from the press. And, when individuals, whose judgment I respected, expressed a wish that they should be published, I shrunk from the undertaking, assured that, to write them out from the short notes I had made, to govern my studies, preparatory to preaching them, must cost me much labor, and that all the time requisite thereto, I should need for making successive preparations for the pulpit, and for discharging my other pastoral duties.

At that stage of the work, too, I had become more fully convinced than I was at the commencement of it, that the chapter on which I was sermonizing, is a very abstruse portion of sacred Writ, and that a Preacher or Writer, to be qualified to give a just interpretation of it, and to make a judicious and profitable use of it, must have much more knowledge of Jewish antiquities than I possessed; and therefore, that however acceptable my sermons thereon might be, as delivered *viva voce*, to render them at all worthy of a place in the library of an intelligent christian, and especially in that of a biblical student, I must be at the pains of much additional research; for which I felt a great deficiency of time—of books—and of oriental learning.

Besides, from the progress then made, I perceived that, in regard to several things expressed or alluded to in the chapter before me, I must conscientiously differ in opinion, from certain Commentators and Critics, who are generally thought to be almost infallible, and from those Writers on the types, also, who are the most generally received and admired. This, I well knew, would expose me, however unjustly, to the imputation of arrogance and the affectation of novelty.

I was also fully aware, that those types of which I should have occasion to treat, if faithfully traced in accordance with the New Testament, must lead to such views of Christ—of his atonement, righteousness, and intercession—and, of his church, ordinances, and government, as would render the work unpopular, even among the generality of professed christians, and especially, as being devoid of those embellishments of style, by which some authors unhappily eclipse truth, and others wickedly conceal error.

At length, however, I consented that the question on the expediency of publishing these Sermons, should be submitted to the church I serve; whose members, after hearing all my objections to engaging in the work, and being distinctly apprised, that, should I engage in it, they must relinquish, for a considerable time, their claim to my accustomed visits, proceeded, notwithstanding, to pass the following resolution:—

“Having heard, with interest, and, we trust, with some spiritual benefit, the Sermons preached by our pastor, from the *Thirty-third chapter of Deuteronomy*, we are of opinion that it would contribute to the diffusion of Evangelical Truth, and to our own edification and that of other christians, to have them published;—wherefore, *Resolved*, That brethren Graves, Barnard, Conrey, Skellorn, Lyon, Whitney, and Gould, be a Committee to confer with our Pastor on the Expediency of the measure, and, if it meet his approbation, to solicit him to prepare the work for the Press, as soon as convenient.

“R. GRAVES, Ch. Clerk.”

Supported and encouraged by the above *Resolution*, and remembering that, with such gifts as the Lord had bestowed upon me, I was the servant of the people who had passed it, I commenced writing; and, by employing in that way, such intervals as, by *extra exertion*, I could redeem from the time usually appropriated to other studies, or to needful repose, I have, by slow degrees, in some manner completed the *First Volume*.

According to my Proposals, the Work was to be comprised in *twenty-six Sermons*, averaging 24 pages each; but, having had to make *two* sermons on *The Ministry of Moses*, and *two* on *The Urim and Thummim*—and anticipating the like necessity on some other subjects, I am convinced, that if I should stop with the twenty-sixth discourse, several of the best would remain unpublished. Nor (if the sermons are worth having) can it be any matter of regret to subscribers, to receive a few more of them than expected—especially as the expense is too small and gradual to be felt.

Those subscribers who heard the Sermons of this volume preached, and who thought them valuable *then*, must readily perceive that they are much more so *now*; for, in preparing them for the press, without divesting them of a single idea, which they originally embraced, I have variously illustrated and confirmed many ideas, which then were only suggested. Besides, the NOTES, some of which cost me much research and study, are entirely additional—and which, by the most competent judges, among those who have read them, are supposed to contain much important and useful information.

Neither have my subscribers, like many who have subscribed for *new* Works, reason to complain of deficiency in the quantity of matter promised. This volume, consisting of xvii. Sermons, at the proposed average of 24 pages each, would contain only 408 pages; whereas it contains (exclusive of the Title, the Preface, and the Table of Contents) 554. pages—and therefore a surplus of 146 pages, or 6 sermons, at my own expense.

A critical reader of these Sermons, will probably feel disgusted at the frequent recurrence of the same ideas—nay, of the same terms and phrases. But, when he considers how many persons and things herein treated of, were types of Christ—and that, not only Israel, as a whole, but each tribe thereof also, in certain respects, was a type of the church, he will perceive that to have avoided altogether what he is dis-

gusted at, would have been a very difficult and rare attainment.

Some, it is understood, complain of the Hebrew words and phrases, occasionally employed in this work. But certainly this is a groundless objection. To the Hebrew scholar, it must be grateful—and, to the mere English reader, it presents no obstacle ; as the Hebrew is always translated, and generally even the pronunciation of it is given in roman letters.

On reviewing the Sermons contained in this volume, I observe in them many defects, both in arrangement of matter, and in perspicuity of diction—and doubt not, that, in these respects as well as others, better judges will discover in them, many more. And though it is due to the Printer, to acknowledge that what belongs to his department, is, generally speaking, well executed, I nevertheless, to my great regret, find in the Work some typographical inaccuracies, which, in reading the proofs, escaped his eye, as well as my own. But, as these, whether in Orthography, in Punctuation or in References, are all (so far as noticed) such as any reader, likely to detect them, can easily correct, I think it unnecessary to note them, by giving a list or *errata*.

In applying such of the types as I had occasion to treat of, to Christ and his church, I have endeavored, as much as possible, to follow the light of the New Testament ;—when this did not (to my observation) furnish the needful clue, I availed myself, whenever I could, of Old-Testament prophecy, regarding the Messiah and his kingdom ; and if, in some instances, I have suggested thoughts without supporting them by any reference to Scripture, they are either such as are obviously true, or such as relate to points not decided by express revelation, and on which, I, like others, have ventured to *offer mine opinion*.

The METHOD OF SALVATION, kept in view in these Sermons, is that on which my helpless soul has constantly, and,

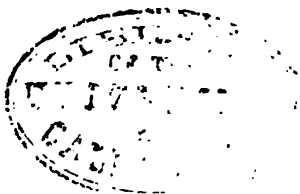
at times, with great satisfaction and delight, exclusively relied, for more than thirty-five years—and which, for about thirty-three of these years, I have been publishing and explaining to others. And though favored, I trust, during that time, with some growth of knowledge in the Holy Scriptures, I am not conscious of a shade of change in my doctrinal views, since I commenced preaching: Nay, so assured am I of the divine authority of the doctrines I have uniformly labored to inculcate, that my primary object in consenting to the publication of this Work, is, that the dearly beloved church and congregation, whom I have served nearly *twenty-seven* years, and all others, *among whom I have*, at any time, *gone preaching the kingdom of God*, may be able, *after my decease*, to have these things always in remembrance.

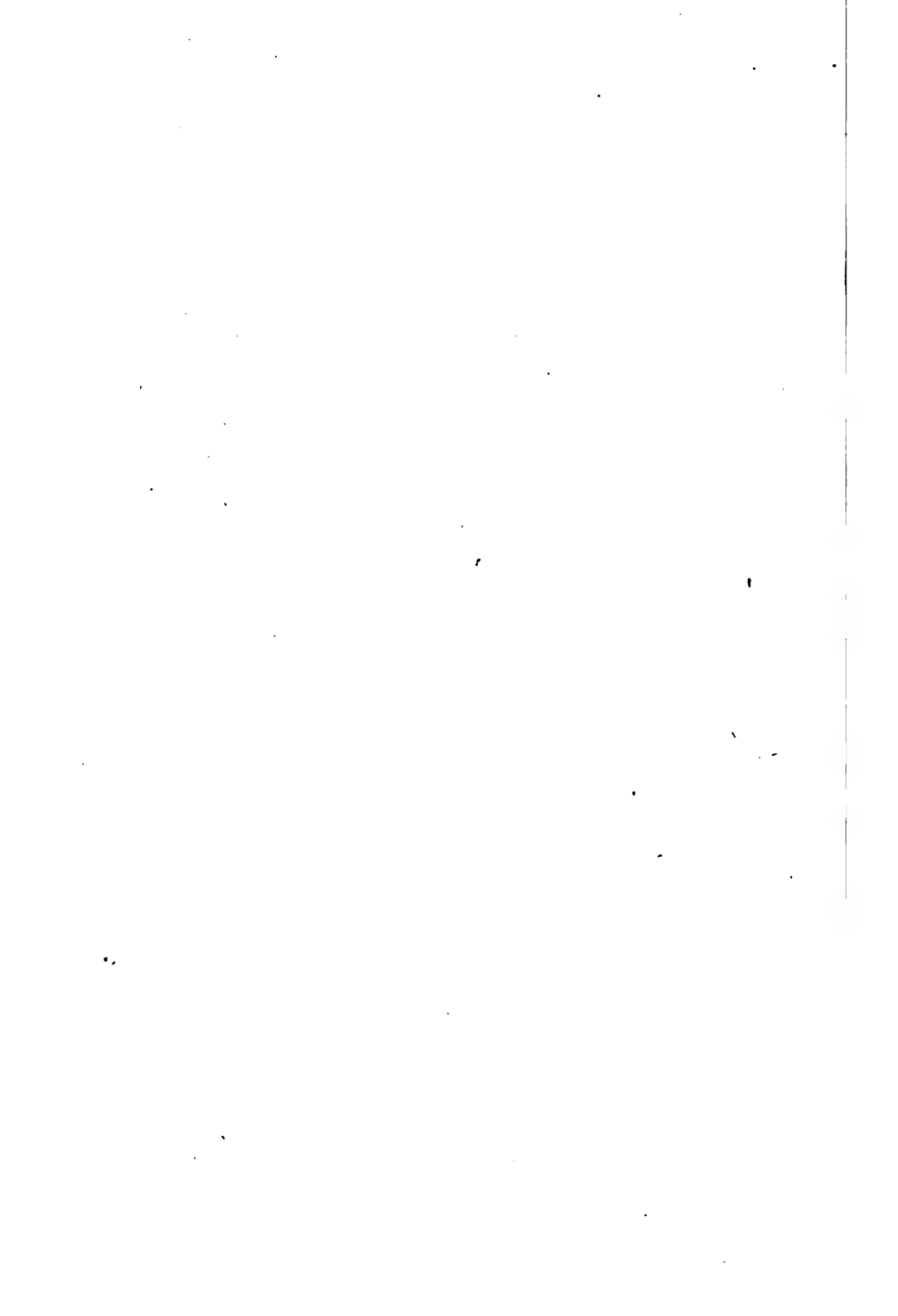
That these Sermons, in the hand of the Holy Spirit, may be instrumental, in comforting believers—in awakening sinners—and in directing inquiring souls to Christ, is the desire and prayer of

THE PREACHER,

WM. PARKINSON.

New-York, Oct. 27, 1831.





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SERMON I.

THE MINISTRY OF MOSES.

DEUT. xxxiii. 1.—*And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death.*

AMONG the Jews, each book of the Pentateuch was primarily and most commonly called by the first word or two of its original. Accordingly, with them, the primary name of this book was *Elleh Hadebareem*, *These are the words*. In process of time, however, their writers, with more propriety, distinguished these sacred books by names suggested by their respective contents. Thus, for instance, this book has been called *Sepher Tochachoth*, *The book of Reproofs*, because it contains so many reproofs of Israel, for their idolatry and other sins; and *Mishneh Ha-torah*, *A repetition of the Law*, because of this it chiefly consists. This very appropriate name of it, is found in the book itself: (a) “And it shall be when he (the king of Israel) sitteth upon the throne of his kingdom, that he shall write (לֹא לְהִלָּךְ) *for him*, for his own use and direction *eth mishneh ha-torah*, which we translate *a copy of the law*, but which literally means *the or this repetition, duplicate, or doubling of the law*; *Mishneh* being from שָׁנָה *shanah*, *to repeat or double*; and which, by the way, shows that the law which the king was required to write out, was this very book. From the same source it has its Greek name,

Deuteronomy; for the LXX. or LXXII. Jews, who translated the Old Testament into Greek, having rendered Mishneh Ha-torah by το δευτερονομιον, adopted it, (as their fathers had the corresponding phrase in Hebrew,) as the title of the book, and manifestly for a like reason; for δευτερονομιον *Deuteronomy*, from δευτερος *second* and νομος *law*, with the article prefixed, signifies *the* or *this second law*. Neither the Jewish translators, however, nor our own, by calling this book *Deuteronomy*, meant thereby to imply that it is *another law* revoking the former, but merely that it is a *second* publication of the *same law*—moral, ceremonial and judicial; accompanied with explanations and exhortations, and indeed with some additional injunctions to be observed by the Israelites, in the land whither they were going. (b)

Nor was this recapitulation without obvious and important reasons. The law was not then common in the hands of the Israelites, as the Bible is now in the hands of Christians: the autograph, probably, was the only copy of it in being; and, with very few exceptions, the generation of the Jews then living consisted of persons who, at the time the law was delivered on Sinai, were either *unborn*, or, at least, *too young* to understand and remember it, to much advantage. (c) Besides, on their literal observance of the law depended their continuance and temporal prosperity in Canaan, the possession of which they were just about to receive; wherefore, both for *their* instruction and well-being and to manifest the equity of *his own* future proceedings in regard to them, it behoved God to cause this explicit statement to be made to them of the terms of the charter, by the observance of which they might *hold* and upon the breach of which they must *forfeit*

(b) Ch. i. 1; iv. 1; vi. 1; & Ch. xxvii. (c) Ch. i. 39 & ii. 14—16.

the promised inheritance. (*d*) Happy is it for the heirs of grace and of glory, that *their* inheritance does not, in like manner, depend on the defective basis of their own obedience. (*e*)

That this rehearsal of the law to the Israelites, might make the more awful and lasting impression upon them, Moses, no doubt by divine direction, prefaced it with an account of the calamities which had already befallen their nation for the neglect and transgression of it, and with an assurance that "for their sakes;" (they having provoked him to the use of unadvised expressions;) (*f*) he himself was under the divine displeasure, and must be taken from them, without entering the earthly Canaan. (*g*) And still further to awaken them to a sense of their obligations and to excite them to perseverance in watchfulness and well-doing, he accompanied the rehearsal, as he advanced in it from time to time, with the most pathetic exhortations, the most solemn cautions, and the most fearful threatenings; and these interspersed with recitals of what God had already done for them, and of his promises which, on condition of their obedience, remained to be fulfilled to them. (*h*) Moreover, all these laws which he thus carefully rehearsed, explained and inculcated, he committed to writing for their future direction and benefit. (*i*) And, recollecting that all this was performed by him in the last month of his life, we can readily believe the inspired assertion, that though he was a hundred and twenty years old, "his eye was not dim, nor his natural force abated." (*k*)

(*b*) xxviii. 58, &c. Comp. Is. i. 19, 20. (*e*) Psal. lxxxiv. 11. Rom. x. 4. Col. iii. 3. (*f*) Num. xx. 10—12 and Psal. cvi. 32, 33. (*g*) Chapters i. ii. and iii. (*h*) From the iv. to the xxx. Chap. (*i*) Chap. i. 5 and xxxi. 4, 9, 24. (*k*) Chap. i. 3 and xxxiv. 7.

That Moses wrote this book and that he wrote it under divine inspiration, is testified both in the Old Testament and the New, by other inspired writers ; who refer to it, not only as the work of Moses, but also as the word of God. (*l*) From this book our Lord himself took all the passages by which he repelled and vanquished the prince of darkness. (*m*) In short, the numerous and explicit prophecies contained in it, and especially their undeniable fulfilment, both in the Jewish nation and in its antitype, the Christian church, (*n*) unanswerably demonstrate that it came from Him who “ declares the end from the beginning, and from ancient times the things that are not yet done.” (*o*)

Of this inspired book, the chapter before us is an important portion. It is important as it concludes the labors of Moses, so eminent among the ancient servants of God ; but much more so, as it confirms, by his dying testimony, the all-important fact, that the law, in the manner he had before asserted, and recorded, was through him delivered to Israel from Mount Sinai, and as it contains his valedictory benediction, both general and special, pronounced upon the beloved people of his charge ; in which we have a *prophetical* history of national Israel and a *typical* history of spiritual Israel.

Between this chapter and the preceding one, there is an obvious contrast. In the preceding chapter,

(*l*) 1 Kings ii. 3, 4. 2 Chron. xxv. 4. Dan. ix. 11, 13. John i. 45. Acts iii. 22 and vii. 37. Rom. x. 6, 8. 1 Cor. ix. 9. Gal. iii. 10—13. (*m*) Matt. iv. 4, 7, 10. compared with Deut. viii. 3. and vi. 16, 13. (*n*) See chap. xxviii. comp. ver. 32 and 41 with Lam. v. 7—13 and Matt. xxiii. 37, 38 ; and ver. 36, 37, 49, 50, with 2 Kings xvii. 6—23 and xxiv. 11—16 ; Psal. xlv. 9—14 and Luke xxi. 20—24. Also chap. xviii. 15 with Acts iii. 22. and chap. vii. 6—8 with 1 Pet. ii. 9. (*o*) Is. xlvi. 10.

Moses, divinely inspired, had thundered out the terrors of the Almighty against Israel for their sins; in *this*, guided by the same inspiration, he reminded them of the favors which, notwithstanding their ingratitude and rebellion, God had conferred upon them, and foretold blessings which he still had in reserve for them.

If, therefore, in the former chapter he might seem to upbraid them, yet in *this*, being permitted to assume a milder tone, he let them know that nothing he had said proceeded from ill-will—that in all things he aimed at their good; and thus, leaving his peace with them, terminated *for ever* his labours among them.

That the subject of this chapter is a blessing, is announced in the title of it, which is our present text; *And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death.* This blessing includes both his solemn recognition of what the Lord, through him, had done for Israel, and his prophetic enunciation of what the Lord had further revealed to him concerning Israel; the former of which is recorded in the four verses succeeding the text, and the latter from thence to the end of the chapter. The particulars of each will receive attention, in their respective places, as we advance in the proposed Series. In the mean time, however, that the divine inspiration of the Pentateuch, and therefore of the chapter before us, may be the more evident, I design to give a compendium of the whole *Ministry of Moses*; by which it will appear that he acted under a divine commission, had special intercourse with God, and wrote as he was “moved by the Holy Ghost.”* This compendium

* The importance of this compendium, as a foundation for my subsequent labors on this chapter, it is hoped will, in some measure,

will be found amply to support the following propositions: Moses, as *the gift of God*, was a great blessing to Israel, during his public life—and, as *the man of God*, he pronounced upon them, the blessing expressed in this chapter, just before his death.

1. Moses, as *the gift of God*, was a great blessing to Israel, during his public life. Of this, the sacred records furnish many and very extraordinary instances.

Through Moses, as his chosen and qualified instrument, God redeemed and delivered Israel. I say he *redeemed* and *delivered* them, because their redemption and their deliverance were two distinct favors: the former from liability to death; the latter from continuance in bondage. And though both were accomplished through the agency of Moses, yet by different means; their redemption, by a *sacrifice*; their deliverance, by a *rod*. Each deserves further notice.

First, Their redemption. "Israel," said the Lord, "is my son, even my first-born; (*p*) but this son was found in Egypt, every first-born of which was doomed to judicial death; (*q*) therefore, that God's heir might escape, he must be redeemed. For this purpose, through Moses, the paschal sacrifice was appointed; not to redeem the Israelites and the Egyptians in common; but the Israelites exclusively; nor yet to redeem Egypt for the sake of Israel, but to redeem Israel from the fate of Egypt. For although, by the residence of Joseph and his brethren among them, the Egyptians had received many mercies;

serve as my apology for drawing the matter of this and the following sermon from the history of Moses, rather than from the text to which these two Sermons are *appended*.

(*p*) Exo. iv. 22. (*q*) Ibid. xi. 5.

yet, in the redemption of Israel, they had no interest. This is evident. The sacrifice was specially appointed and designed for Israel, even for all of them, "according to the number of the souls;" they *all* and they *only* were to concur in slaying it, and to be protected by the blood of it. Thus saith the word of the Lord: "The whole assembly of the congregation of Israel shall kill it in the evening," or *between the two evenings*, as the words [בין ה-ערבים beyn ha-ārbayim] literally mean; that is between noon and sunset;* "And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not come upon you, to destroy you, when I smite the land of Egypt." (τ)

Secondly, Their deliverance. For being redeemed from the fate of Egypt, they were thereupon delivered from the yoke of Egypt. In this, too, the instrumentality of Moses was very apparent and very important. With this he was charged when he received his commission: "I," said the Lord to him, "will send thee to Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt;—certainly I will be with thee; and this shall be a

* Exo. xii. 6. The Jews divided the day into *morning* and *evening*; the former continuing from *six* o'clock till *twelve*, and the latter from *then* till *dark*. The evening, however, they divided into *two*; the *first* computed from the time the sun began to decline from his meridian altitude; and the *second* from the time of his descent below the horizon; and between these two evenings, (probably at about three o'clock, P. M.) the passover was to be killed and offered; and to which the time when Christ, the antitype of the passover, expired upon the cross, exactly answers; the *ninth* hour of the day, counting from *six* in the morning, being *three* in the afternoon. Matt. xxvi. 46. See *Ainsworth*, on the place; and *Levi*, Ling. Sacra, under ערב, and *Ceremonies of the Jews*, p. 45, &c. (τ) Exo. xii. 13.

token unto thee, that I have sent thee; When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain, *Horeb*, where the Lord was then speaking to him. (s) And having silenced all his objections and fears, the Lord sent him, with no visible armor but a rod in his hand, to conquer Pharaoh and to rescue Israel. This rod, however, though *naturally* a mere shepherd's staff, was *supernaturally* more than a scepter,—a rod of wonders; it was the chosen symbol of divine power, and was, therefore, emphatically called *The rod of God*. (t) By means of this, both Moses and Aaron were enabled to perform such miracles as demonstrated their divine mission: (u) “The people” of Israel “believed,” and even the magicians of Egypt, unable any further to imitate or withstand, said to Pharaoh, “This is the finger of God.” (w) Nevertheless, Pharaoh hardened himself and was hardened; he hardened his own heart *wilfully*, (x) and God, by leaving him to the influence of his corrupt passions, and the instigations of Satan, hardened it *judicially*. (y) Hence, though often under some judgment, he *consented*, yet as often he again “*refused* to let the people go.” (z)

The privilege which the Israelites entreated Pharaoh to grant them, was that they might “go three days’ journey into the wilderness, to sacrifice to the Lord their God.” (a) Three days were mentioned, because in that time, by the direct way and at the ordinary rate of traveling, they might have gone from

(s) Exo. iii. 10, 12. (t) Ibid. iv. 2, 17, 20. (u) Ibid. vi. 26, 27; vii. 9, 10, 19, 20; viii. 16, 17; ix. 8, 22; x. 12, 13, 21. (w) Exod. viii. 19; ix. 11. (x) Ibid. v. 2; viii. 15, 32; comp. Acts xxviii. 26, 27. (y) Ibid. vii. 11—13; viii. 19; ix. 12. (z) Ibid. viii. 8, 15, 25, 28, 32; ix. 28, 35; x. 24, 27. (a) Ibid. v. 3.

the borders of Egypt to Horeb, the mountain on which, according to promise, they were to serve the Lord. By this, however, cannot be ascertained the exact distance of that journey. For although, according to *Herodotus*,* a day's journey was *a hundred and fifty furlongs*, making about nineteen miles, and, according to some Jewish writers, *ten parsas*,† amounting to forty miles, neither of these estimates can be admitted here; it being certain, that, in those times, distances were not measured by chains and links, but by the days and hours required to pass over them. (b) And, indeed, to the present period, in the journals of eastern travelers, we rarely find any mention made of miles and furlongs, but frequently of so many *days* or *hours* journey.

In making this request, the Israelites, it must be admitted, sought an opportunity of doing more than they expressed; for while they asked leave merely to go *three days journey*, they manifestly aimed at making a complete escape. Of this, too, it should seem Pharaoh was apprehensive; for at one time, having said "I will let you go," he added, by way of stipulation and restraint, "ye shall not go very far away." (c) Nor was there any thing reprehensible in their design; for, being by divine authority entitled to freedom, they were unrighteously and tyrannically held in bondage. Moreover, as the management of the case was wholly according to divine direction, it must, in them, have been perfectly just and innocent: and being recorded under the guidance of divine inspiration, it serves to show, that when God's people have to contend with oppressors and

* Terpsichore, Sive l. 5. c. 53. † T. Bab. Pesachim, fol. 94. 1.
 (b) Gen. xxxi. 23. Numb. xi. 31. Deut. i. 2. 1 Kings xix. 4.
 (c) Exo. viii. 28.

persecutors, they may lawfully combine the wisdom of the serpent with the innocence of the dove; by which, however, is not meant the wisdom of "the *old* serpent, the devil," which consists in lying and prevarication; nor that of *venomous* serpents, which lies in terrifying their adversaries, with their fearful hissings, or in destroying them, with their deadly stings; but the allusion is simply to that instinctive faculty of self-preservation, by which the Creator made the serpent more "subtil, or *prudent* [חָכָם, Prov. xiv. 15, 18; xv. 5.] than any beast of the field;" and which may be observed in the adroitness by which many serpents and especially those which are called innocuous or *harmless*, elude the weapons of their assailants and effect their escape. To this, in some respects, may be likened that prudence which God bestows on his people when they are assailed by enemies: this is that wisdom which is profitable to direct—that "wisdom that is from above," and by which the saints are often enabled, in a very remarkable manner, to baffle satan and his agents, and to escape the mischief of their designs. (*d*)

Directed by this wisdom, the Israelites prudently requested only what Pharaoh and his predecessors had been accustomed to grant to others. For, according to historians and travelers most conversant in oriental usages, it had been customary with the kings of Egypt, from the very origin of that monarchy, to permit, annually, a caravan (subsequently imitated by that of Mahomet) to pass through their dominions to the Kaaba, the temple of Ishmael, at Mecca; also to authorize several different portions

(*d*) Exo. iii. 7, 8, 18. Comp. 1 Sam. xvi. 2. Gen. iii. 1. Matt. x. 16. Luke xxi. 15. Acts xxiii. 17—24. James iii. 15, 17.

of their own subjects, both statedly and occasionally, to go beyond the bounds of the kingdom, to perform the ceremonies of their respective religions, in places which they deemed peculiarly sacred.* Why, then, should Israel be denied the like privilege? Their request was as plausible as that of any other people; and impartiality toward his subjects, required Pharaoh to grant it. But, how often, alas! under *kingly, papal* and *ecclesiastical* tyranny, have idolaters been protected in their "abominable idolatries,"—and antichristians, in the observance of their popish traditions, while the spiritual worshippers of the true God and the obedient disciples of his dear Son, have been denied the rights of conscience, and exposed, not only to the power of lawless mobs, but also to the consequences of legal prosecutions; such as imprisonment, fines, banishment, nay, death itself. And all this commonly under pretence of great regard for religious purity; an authorized herald proclaiming, "It is commanded that ye fall down and worship the golden image;" or a thousand voices crying "Great is Diana of the Ephesians;" or a sanctimonious priesthood, zealously vociferating, "The temple of the Lord! the temple of the Lord!"(e) But, to procede.

Pharaoh, overcome by the judgments of God upon himself and his nation, at length consented that Israel should depart, and that without imposing any stipu-

* See Calmet's Dict. Vol. iii. Frag. 39. Also, Rees's Cyclop. under Caaba; and comp. Gen. xxxvii. 27, 28. (e) Instead of citing human authorities to prove this, I refer to the narratives and predictions of sacred writ: See Dan. iii. 15. vii. 7. Acts xviii. and xix. chapters. Heb. x. 32—34. Rev. i. 9. Gen. iii. 15. Is. lx. 15. Matt. xxiv. 9. 2 Thess. ii. 2—12. Rev. xiii. 1—8.

lation or reserve; nay, both he and his people, that they might suffer no further on their account, urged and hastened their departure. (*f*)

Here a transaction took place between the Israelites and the Egyptians, in regard to which, the former have been charged with great injustice toward the latter, in having borrowed of them many valuable articles without intending to return them; and which our translation, copying that of Becke, published in 1549, unhappily very much countenances; and by reason of which illiterate Christians have been much perplexed and inveterate infidels greatly imboldened. That the Israelites, at that time, obtained many valuable articles of the Egyptians, and that they did not intend to return them, is apparent from the face of the history; but that, properly speaking, they *borrowed* them, is not supported by the original, and that they were guilty of any injustice in the affair, is rendered utterly inadmissible by obvious facts.

That the Israelites, properly speaking, borrowed those articles of the Egyptians, is not supported by the original. Had borrowing and lending, in the ordinary acceptation of these terms, been the nature of the transaction, we have much reason to suppose it would have been noted by the appropriate word *לָוָה* *lavah*; (*g*) whereas the word employed is *שָׁאַל* *shaal*, which primarily and principally signifies to *ask* by way of *inquiring, examining, requiring or demanding*; (*h*) and though it occurs in the Bible more than *eighty* times, yet only *twice* as meaning to *borrow*. (*i*) Be-

(*f*) Exo. xii. 31—33. (*g*) Neh. v. 4. Deut. xxviii. 12, 44. Psal. xxxvii. 21 and cxii. 5. (*h*) Gen. xliii. 7; xliv. 19. Deut. iv. 22. Josh. xix. 50. 2 Sam. xi. 7. (*i*) Exo. xxii. 14. (heb. v. 13.) and 2 Kings vi. 5.

sides, it is used where, to admit the idea of borrowing would be both absurd and impious. What, pray, had Job to lend to God? Yet once and again, God said to him, עֲשָׂלְכָהּ eshalcha, *I demand of thee*, &c. (k) That, in the places which relate the occurrence in question, (l) this word signifies *to ask* or *demand*, is the concurrent testimony of, confessedly, the best versions, both ancient and modern. The Syriac, Chaldee, Samaritan and Persian, being in this place the same as the Hebrew, yield indeed no assistance on either side.* But the SEPTUAGINT has αἰτήσῃ she shall ask; and the Vulgate has POSTULABIT, she shall demand. Luther renders the word by *fordern*, which also signifies *demand*; and in the Geneva Bible and in that of Barker, published in 1615, it is translated *ask*.

Nor were the Israelites, in this affair, guilty of any injustice. This charge, though often brought, is, as was observed before, rendered utterly inadmissible by obvious facts. God, indeed, said to Israel, נִצַּלְתֶּם אֶת מִצְרַיִם nitsaltem eth mitzrayim; which we translate, "Ye shall spoil the Egyptians;" but, as to SPOIL primarily signifies *to plunder*, *to take by rapine* or *violence*, the original word נָצַל natsal cannot, in this instance, have that meaning; for it is manifest, that all the Israelites obtained of the Egyptians, the latter, moved by the unknown influence of God upon their consciences, and without any constraint on the part of Israel, *readily gave up* or *delivered* to them. In this way only, "they spoiled the Egyptians;" (o) or *stripped* them, as

(k) Job xxxviii. 3 and xl. 7. Comp. Rom. xi. 35. (l) Exo. iii. 22; xi. 2; xii. 35. * Lond. Polyg. (n) Exo. iii. 22. (o) Exo. xii. 36.

the word also signifies. (*p*) This word, too, is the more appropriate, as it denotes the equity of the transaction; for it is elsewhere used to signify the *recovery* of property that had been *unlawfully taken away*: "Because they went not with us, we will not give them ought of the SPOIL that we have RECOVERED.*" And to this sense of the word, the case before us exactly corresponds; for, in this event, the Israelites obtained their wages *long withheld*, together with their freedom, *wrongfully taken away* by the Egyptians. They had served the Egyptians more than two hundred years, and much of that time under the most rigorous oppression, without receiving any equivalent; wherefore, on the eve of their departure, God the righteous Judge, determined that justice should be done to them, constrained their oppressors to compensate them, in "such things as they required." So this transfer of property from the Egyptians to the Israelites, was anciently understood by *Epiphanius*, who reckoning the services of the latter to have been 215 years, asks "Was it not just before God and man, that their wages should be paid them before they left the country?"† And the same judgment on the case was given by the author of the Book of Wisdom, who speaks of it as an instance in which Wisdom rendered to the righteous, *the reward of their labors*.‡ On this article, I beg leave to add a story contained in the *Gemara*, which, true or false, serves happily to illustrate the fact under consideration. It runs thus:—In the time of Alexander the Great, the Egyptians brought an

(*p*) Exo. xxxiii 6. * אשר הוצלנו esher hitzalnu. 1 Sam. xxx. 22. † καὶ ὅτι δικαίον καὶ παρὰ θεοῦ καὶ ἀνθρώποις, &c. Apcoratus, Num. cxiii. cxiii. ‡ Chap. x. 17.

action against the Israelites, demanding the land of Canaan, in satisfaction for what they had borrowed of them when they went out of Egypt. *Gibeah ben Kosam*, who was advocate for the Jews, replied, that before they could sustain this demand, they must prove what they alleged, namely, that the Israelites had really borrowed such and such things of the Egyptians.

The Egyptians thought it sufficient to refer the Jews to the account of the matter in their own books. Well then, said the advocate, look into the same books and you will find that the children of Israel lived four hundred and thirty years in Egypt;* Pay us for all

* By thus making an advantage of the opposit party's ignorance of the law, the Jewish advocate, it is true, rendered his argument the more overwhelming and silencing; but he was as disingenuous in his retort, as the Egyptians were in their charge; for he must have well known, that the books referred to, no where state that the children of Israel lived 430 years in Egypt, but only that "the sojourning of the children of Israel, who *dwelt in Egypt*, was 430 years;" Exo. xii. 40; which must necessarily be understood to include the sojourning of their ancestors, (to wit, that of Abram from the time of his calling till he entered Canaan, commonly estimated at five years, and that of him and his posterity in Canaan, Gen. xxxvii. 1, which, though promised to his seed, was not transferred, and which, therefore, was to them a strange land, wherein they were evil treated,) as well as their own sojourning in Egypt, after Jacob's descent thither. Accordingly, both in the Samaritan Version and in the Alexandrian copy of the Septuagint, which many learned men esteem the purest records of the Pentateuch, this chronicle reads thus; "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years." And that this has been the current opinion among the Jews, is plain from both their *Talmuds*; one reading "in Egypt and in all lands;" T. Hieros. Megillah, fol. 71, 4; and the other, "in Egypt and in the rest of the lands." T. Bab. Megillah, fol. 9, 1.

Thus understood, the chronology is clearly demonstrable. From

the labor and toil of so many thousand people as you employed all that time, and we will restore what, (as you say) we borrowed. To which the Egyptians had not a word to answer.

But (this story aside,) we leave even the candid infidel to judge whether his brethren are not guilty of great injustice to the sacred history, when they say, "Moses represents the *just* God as ordering the Israelites to borrow the goods of the Egyptians under the pretence of *returning* them, whereas he intended

the time of Abram's call to leave Ur of the Chaldees, in Mesopotamia, till he entered Canaan, we compute to have been five years; [Gen. xi. 31 and xii. 1, compared with Acts vii. 2, 3;] from his entrance into Canaan, till the birth of Isaac, we know was twenty-five years; [Gen. xii. 4 and xxi. 5;] Isaac was sixty years old when Jacob was born; [Gen. xxv. 26;] and Jacob was a hundred and thirty years old when he went into Egypt. [Gen. xlvii. 9.] These four periods together make 220 years; and adding to these, the 210 years, which all Jewish writers of note say their nation sojourned in Egypt, we have the exact number of 430 years; at the expiration of which, "even the self-same day—all the hosts of the Lord went out from the land of Egypt." Exo. xii. 41. In nearly the same manner, the apostle Paul seems to have calculated these years; that is, from the giving of the promise to Abram, which was at the time of his calling, [Gen. xii. 1—3,] to the delivery of the law on Sinai; and which term, though it included a few weeks more, [Exo. xix. 1.] he expresses by the round number of 430 years. Gal. iii. 17. And, as serving at once to confirm the calculation just made, and to reconcile what infidels call a contradiction, let it be recollected, that, in the sense of the promise, Abraham had no seed till Isaac was born, in whom his seed was to be called; [Gen. xxi. 12.] and that, deducting his own journeying of five years at Haran and twenty-five more in Canaan, before Isaac's birth, it will plainly appear, that the sojourning and affliction of *his seed* in a *strange land*, alike true of Canaan and of Egypt, was exactly 400 years. See Gen. xv. 13 and Acts vii. 6.

that they should march off with the booty." For so far is this from being true, that there was no *borrowing* in the case; and, as Dr. *Clark* justly observes, "If accounts were fairly balanced, *Egypt* would be found still in considerable arrears to *Israel*." Leaving this matter, we advance with the inspired narrative.

God having compelled Pharaoh to release the Israelites, and the Egyptians, to pay them, in some measure, for their services, they commenced their exodus. "And the children of Israel journeyed from Rameses to Succoth." (*n*) *Rameses*, we know, was another name for the land of Goshen; (*o*) yet here it seems rather to denote a city, and probably the treasure city of this name, which the Israelites had built for Pharaoh; (*p*) at or near which, they rendezvoused preparatory to their departure; and *Succoth*, which signifies *booths, tents, or tabernacles*, no doubt, had its name from their encampment there, in such accommodations; it having, till then, been a nameless spot in the desert. Here, supplied with water from the fountain now called the Pilgrim's Pool, and having convenient pasturage for their flocks and herds, they waited till joined by those of their brethren who, on receiving notice of their design, had to come from distant parts of the land.* For this purpose, they might find it necessary to tarry a week or two, or perhaps a month; for although, by the direct way, it was but three ordinary days journey from thence to the wilderness of Sinai, yet, by reason of a circuitous route and indispensable delays, (of which this might be the principal one,) they did not arrive there till in

(*n*) Exo. xii. 37. (*o*) Gen. xlvii. 6, 11, 27. (*p*) Exo. i. 11. * For the probability of this, see Calmet's Dict. vol. iii. Frag. 39.

the third month of their pilgrimage. (q) During this stay, they also procured the bones of Joseph, without which it would have been perjury in them to leave Egypt. For although Egypt was indebted to Joseph, as the instrument, for its preservation from the ravages of famine, and for most of its subsequent policy and opulence, it was, nevertheless, a country so undesirable to him, that he sought no permanent inheritance in it, either for himself or his family; nay, such was his holy contempt of it, that by the last act of his life, he solemnly adjured his brethren not even to leave his remains there: yes, in the full assurance of faith that God, according to his promise, would visit and deliver them, Joseph, just before he died "Took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." (r) This instance of faith in Joseph, is confirmed by the testimony of an apostle: "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." (s)

Accordingly, "Moses took the bones of Joseph with him, and they (the Israelites) took their journey from *Succoth*, and encamped in *Etham*, in the edge of the wilderness;" that is the wilderness of Etham, and which bears the same name, on both sides of the Red sea. (t) A part of it is also called "the wilderness of Shur." (u) According to Bunting's computation, it is eight miles from Rameses to Succoth, and the same distance from thence to Etham.*

Here it becomes requisite to notice, that the route

(q) Exo. xix. 1. (r) Gen. l. 25. (s) Heb. xi. 22. (t) Exo. xiii. 19. Numbers xxxiii. 8. (u) Exo. xv. 22. * Travels, Page 81.

of the Israelites depended not on their own choice but the choice of God; and that the one which he chose for them was the *safest*, though not the *shortest*, to the promised land. In favour to them, "God led them not through the land of the Philistines, though that was *near*;" lest seeing war, in which they were yet inexperienced, they should be tempted to "return to Egypt; but God led them through the way of the wilderness of the Red sea: and the children of Israel went up harnessed," not with armor, but with girdles and in regular squadrons, "out of the land of Egypt." (*w*) The manner, too, in which they enjoyed the divine leading, is expressly recorded: "The Lord went before them by day in a pillar of cloud, and led them in the way; and by night in a pillar of fire to give them light: to go by day and by night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." (*x*) Thus led, they left Etham, probably expecting in a few days to reach Horeb: but, lo! the cloud turns another way, and the voice of the Lord, proceeding from it, comes to Moses, saying, "Speak unto the children of Israel, that they turn" *short off to the right*, "and encamp before Pi-ha-hiroth,* between Migdol and the sea, over against Baal-zephon." (*y*) How strange this order! In the way they were taking, there was no garrison to molest them—no sea to obstruct their passage. Truly *God's thoughts are not our thoughts, nor his ways our ways*. Designing typically to illustrate two important facts, namely, that *salvation is of the Lord*,

(*w*) Exo. xiii. 17, 18. comp. Psal. cvii. 2—7. (*x*) Exo. xiii. 21, 22. * Sixteen miles from Etham. Bunting's Travels, p. 82. (*y*) Exo. xiv. 1.

and that *the destruction of those who perish is of themselves*, he brought Israel into straits, from which none but himself could deliver them, and left Pharaoh to follow the dictates of his carnal reason and the passions of his corrupt nature, to his own confusion and ruin.

Justly to conceive of the straits into which God brought Israel, we must consider the relations of the place in which, by his order, they were encamped. Hiroth (properly Chiroth, חִירוֹת,) was the original name of a valley or gullet, along which the Israelites passed in going from Etham toward the Red sea.* This was the conclusion at which the learned and laborious Dr. Shaw arrived, by examining the place itself and the traditions of the Arabs respecting the matter in question.† Consequently, by the compound word Pi-hahiroth, *the mouth of the chiroth*, must be meant *the mouth or opening* of that Valley on or near the banks of the sea. A little short of this opening, on their left, stood Migdol, *the Tower*, no doubt a fortress strongly garrisoned; and a little ahead, on their right, appeared Baal-zephon, probably a temple or a fortress, in which stood a conspicuous image of Baal, to signify that he presided over it and over the garrison stationed there; nay, over all the fortresses and garrisons of Egypt; the word signifying *The Lord or Master of the watch*. This is the more probable, as in destroying the Egyptians, the Lord also executed judgment upon their gods; thus showing them to be lying vanities, and utterly unable to protect their worshipers. (z)

* This gullet, the Arabs call Tiah beni Israel, *the road of the children of Israel*; and *Baideah*, in memory of the miracle wrought near it. † See his travels, p. 307, 309, 2d ed. (z) Exo. xii. 12. Num. xxxiii. 4.

Informed that the Israelites were thus environed, and ignorant of the divine direction by which they were so situated, Pharaoh seems to have thought they had lost their way: he said "They are entangled in the land, the wilderness hath shut them in;" and, in the hardness of his heart he pursued them with all his forces, resolved, it should seem, if they utterly refused to return to his service, either to cut them off by his arms, or to starve them to death by a blockade. (a) How exposed and distressing was their condition! With *no means* of *defence*, they had *Pharaoh* and his *armed host* in close pursuit of them; encumbered with children and superannuated men and women, and shut in on each side by an Egyptian fortress, *to escape* was impracticable; and having the Red sea immediately before them, without a single boat or transport of any kind prepared for their passage, *to advance* was equally impossible. In this extremity, convinced that nothing but divine power could deliver them, "the children of Israel CRIED OUT unto the LORD." (b) And Moses, though they, at least many of them, murmured against him, said unto the people, "Fear not, STAND STILL (for what else could they do?) and see THE SALVATION of the LORD—the Lord shall fight for you, and ye shall hold your peace. And," the appointed time having arrived, "the Lord said unto Moses—Speak unto the children of Israel, that they go forward. But (that they might go forward) lift thou up thy rod," the same by which such wonders had been wrought before, "and stretch out thine hand over the sea, and divide it." Astonishing command! But is any thing too hard for the LORD to do? For their

safety in the meantime, "the Angel of God, which (ordinarily) went before the camp of Israel, removed and went behind them; and the pillar of the cloud," the visible symbol of the Angel's presence, "came between the camp of the Egyptians and the camp of Israel: and it was a cloud of darkness *to those*, but it gave light by night *to these*: so that the one came not near the other all the night. And Moses," obedient to the divine command, "stretched out his hand," with the rod in it, "over the sea, and the LORD (not Moses) caused the sea to go back by a strong east wind," a miraculous current of it blowing across that particular part of the sea, "all night;" by means of which its waters were divided, and its bed dried and rendered passable; so that, before morning, "the children of Israel went into the midst of the sea," that is, across the very channel of it, "upon dry ground; the waters" thereof, which had been their obstacle and their dread, becoming "a wall" of defence "unto them, on their right hand and on their left." The infatuated Egyptians pursued them, even into the midst of the sea; where, to their inconceivable perplexity, they soon found that the Lord still fought for Israel, and would have fled; but while in the attempt, Moses, divinely commanded, stretched out his hand again, and the waters returned and overwhelmed them. Thus "the LORD saved Israel;" yet by the hand of Moses; "and the people feared the Lord, and believed the Lord and his servant Moses. (c) Nor should it be forgotten, that the people whom God, in his mercy, led forth and thereby delivered from Egyptian bondage, were *identically* and *numerically* the same whom he had redeemed by the paschal sacrifice. (d)

Here, for a little, they suspended their journey, while in the use of two inspired songs, one by Moses and the other by Miriam, they celebrated the praises of God for their great deliverance. (*e*)

Their respite, however, was very short: "Moses brought Israel from the Red sea, and they went out into the wilderness of Shur," the same with the wilderness of Etham; (*f*) "and they went three days in the wilderness, and found no water." A great trial both to faith and to sense! And, as if to aggravate their affliction, when they found water, it was such as they could not use; "when they came to Marah, (a place afterward known by this name,) they could not drink of its waters for they were bitter." And *bitter* indeed they must have been when intolerable to persons suffering for drink! "Wherefore the name of it is called Marah, *bitterness*." Here again, Moses, though the object of their murmuring, was the instrument of their relief: "He cried unto the Lord, and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." (*g*)

Thence "they came to Elim, where were twelve wells of water and threescore and ten palm-trees; and they encamped there by the waters." (*h*) A pleasant encampment; but of short duration.

For in the very next chapter, we find them, in "the wilderness of Sin," (the name of a desert between *Elim* and *Sinai*,) destitute of bread, and murmuring, not only against Moses and Aaron but also against the Lord himself; nay, commending their condition in Egypt and regretting that they had left it. "Then

(*e*) Exo. xv. from the 1—25 verse. (*f*) Num. xxiii. 8. (*g*) Exo. xv. 22—25. (*h*) Ibid. ver. 27.

the Lord said to Moses, Behold, I will rain bread from heaven for you," meaning the manna; of which, as a trial of their faith and obedience, the people were to gather *daily* a requisite quantity, and on the *sixth day*, preparatory to the Sabbath, a double portion. The daily gathering of each was to be an *omer*, which, according to Dr. Cumberland, is three quarts; and which being made into bread, must have been an ample supply for the sustenance of an individual.* The Lord also promised to give them flesh to eat. In both he fulfilled his word; and the manna was continued "until they came unto the borders of the land of Canaan." Yet, in the duty of gathering it, they discovered much unbelief and disobedience; (i) and in the privilege of using it, much irreverence and ingratitude, saying, "There is nothing at all, besides *this manna*, before our eyes," and "our soul loatheth *this light bread*." (k)

How rapid was the succession of their troubles! In Rephidim, though their journey thither was "according to the commandment of the Lord," we find them a second time in distress for the want of water. And, instead of being suitably humbled on account of their former sins and entreating Moses to use, as he had so often and so successfully done, his interest with the Lord on their behalf, they tempted the Lord, by suggesting that he was not (according to his promise) with them, or that he was either *unwilling*, or, in that

* What a vast quantity must have fallen every day, to supply so many! It has been reckoned at 94,460 bushels; and which, during the 40 years it was continued, amounted to 1,379,203,600 bushels. Scheuchzer, *Physic. Sacra*, vol. 2. p. 177, 178. (i) *Exo. xvi. ch.* (k) *Num. xi. 6. xxi. 5.*

sandy waste, *unable*, to supply them with water; and hence, chid with Moses, for bringing them thither. How merciful the Lord! how meek his servant! Moses, notwithstanding all their ill treatment of him, "cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me:" And the Lord," whose goodness is sovereign as well as abundant, "said unto Moses, Go on before the people, and take with thee," as witnesses of the intended miracle, "the elders of Israel: and thy rod wherewith thou smotest the river,* take in thine hand and go. Behold I will stand before thee," in the cloud, the symbol of his presence, "upon the rock in Horeb," the rock which he had chosen for that purpose, "and thou shalt smite the rock," with the rod, "and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he (probably Moses) called the name of the place Massah," *temptation*, "and Meribah," *strife* or *chiding*; the latter, "because of the chiding of the children of Israel," and the former, "because they tempted the Lord, saying, Is the Lord among us, or not?" (1) This happened early in the first year of their pilgrimage; and about 39 years later, in the first month of the fortieth year after their exodus from Egypt, another very similar instance occurred among them; in which the then existing generation proved themselves to have inherited all the unbelief, ingratitude and rebellion of their fore-fathers; and in which, though the power and goodness of the

* Either that in Egypt; Exo. vii. 20; or the Red sea; that arm of it which he smote being comparable to a river. (1) Exo. xvii. 1—7. and Psal. lxxxi. 7.

Lord were evinced to be unchanged, the meekness of Moses failed, and the faith, both of him and of Aaron, faltered; and for which they were denied the honor of bringing Israel into Canaan, or of entering that land themselves. (m) That this event was not the same that is recorded in the seventeenth chapter of Exodus, is evident; *Sin* and *Zin* being different wildernesses, and *Rephidim* and *Kadesh*, different places, and at considerable distance from each other. (n) But, to return:

No sooner were the Israelites supplied with water, than they were assailed by a formidable enemy. "Then came Amalek,"* a sort of vagrant ruler com-

(m) Num. xx. 1—13, and from 24—29, and xxviii. 12—14. Deut. iii. 23—27, and xxxiv. 5. (n) Num. xxxviii. 11, 14, 36.

* Commonly understood to mean the Amalekites *collectively*; but whereas, in ver. 13, mention is made of "Amalek and his people," I understand Amalek to have been a name or title common to the kings of that people, as Pharaoh was to the kings of Egypt. To interpret "Amalek and his people," as many do, of the Amalekites and their confederates, seems to me forced and awkward.

Nor were these Amalekites (as generally supposed) the descendants of Amalek, the grandson of Esau, mentioned Gen. xxxvi. 12; but of some other Amalek, who lived much earlier, and whose posterity were a numerous and warlike people in the time of Abram; Genesis xiv. 7, compare Numbers xxiv. 20. Moses does not, that I can find, give any account of their extraction; but the Arabian writers, according to Reland, represent them to have descended from *Ham*, and *probably* in the line of *Cush*. If so, though not Canaanites, they were, (according to the stile of Scripture,) their brethren, and may well be thought to have been confederate with them, for mutual preservation. Hence, on hearing that the Israelites were on their way to take possession of Canaan, they sallied forth against them, and, according to Deut. xxv. 18, cut off the hindmost of them. Probably, too, they had heard of the treasure which the Israelites brought out of Egypt, and intended to take it from them. Their

manding a numerous host of similar character, "and fought with Israel in Rephidim." Here again, the miraculous agency of Moses was eminently manifested. Having given directions in regard to the battle, he with "the rod of God" in his hand, ascended a chosen hill; and while, in either of his hands, he held up the rod, Israel prevailed, and when he let it down Amalek prevailed; and his hands through weariness, becoming heavy, "Aaron and Hur," one on each side of him, "stayed them up," and they were "steady until the going down of the sun." Hence during the day, Joshua, to whom Moses had confided the management of the battle, "discomfited Amalek and his people with the edge of the sword."* The Lord having doomed the name of Amalek to obliteration, and authorized perpetual war against him, for that purpose, commanded Moses to write it for a memorial and to rehearse it in the ears of Joshua, under whom that war, in Canaan, was chiefly to be conducted. Moreover, Moses built an Altar and called the name of it JEHOVAH Nissi, *the Lord is my banner.* (o)

unprovoked attack upon Israel, however, was so offensive to God, that he threatened "utterly to put out the remembrance of them from under heaven," and that, for this purpose, he would cause the Israelites to be at "war with them from generation to generation." Exo. xvii. 14—16. Of this the Israelites were reminded, Deut. xxv. 17—19. Successive instances of this war are also upon record.—See 1 Sam. xiv. 48 and xv. 2, &c. xxvii. 8; xxx. 1, 17—20, and 1 Chron. iv. 43. But as they were not Canaanites, and as their land (if indeed they possessed any) was not given to the Israelites, I shall pursue their history no further.

* Their armor, no doubt, the Israelites procured by stripping the armed Egyptians, whom they found dead on the sea-shore. Exo. xiv. 30. (o) xvii. 8—16.

Under Moses, too, and amid unquestionable evidences of his intercourse with God, the Israelites enjoyed their signal victories over the two kings of the Amorites, *Sihon* and *Og* ; and were avenged of the Midianites, for the injuries done them, and of Balaam, a great promoter of those injuries. (*p*)

Another and a very remarkable instance of the usefulness of Moses to Israel, occurred when in compassing the land of Edom, "the soul of the people was much discouraged because of the way ;" the roughness of the road, their retrograde course, and especially the barrenness of the country through which they had to pass. Then, as on former occasions, the people spake against God and against Moses ;" regretted that they had left Egypt, and despised the manna, as light food. "And the Lord," to convince them of their sin and of their entire dependence upon his favour, "sent serpents among them, which bit them, and much people of Israel died. The end designed was answered ; "Therefore the people came to Moses, and said, We have sinned: for we have spoken against the Lord and against thee: Pray unto the Lord, that he take away the serpents from us." How sensible were they now, that their life depended on the mere mercy of God ; and that, being rebels against him, they had no ground of hope but in the mediation of Moses. "And Moses," their constant and ever availing friend and intercessor, "prayed for the people." And the Lord, though he did not immediately "take away the serpents," as they had requested ; yet prescribed, through Moses, an effectual remedy against their deadly poison : "The Lord said unto Moses, Make thee a fiery serpent," one si-

(*p*) Num xxi. 21—35 and xxxi. 1—8. comp. 2 Pet. ii. 15, 16. and Jude, ver. 11.

milar in appearance to those sent, but free from their venom, "and set it upon a pole," exposed to public view; "and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses," obedient to the divine direction, "made a serpent of brass;" a suitable material for the purpose; for being burnished and exposed to the rays of the sun, it acquired the resemblance designed; "and it came to pass," as the Lord had promised, "that if a serpent had bitten any man, when he beheld the serpent of brass, he lived," he was healed and happy. (q)

The instrumentality of Moses, in favour of Israel, was very conspicuous in the delivery of the law to them; but as this will be embraced in following discourses, we only mention it now.

A circumstance, however, occurred in connexion with the delivery of the law, which claims present and special notice; and in which Moses was eminently a blessing to Israel. During his first stay of forty days and nights with God in the mount,* the Israelites fell into "a great sin," that of idolatry; they made and worshiped a calf. Hereupon, the wrath of God broke out against them—all were in danger of immediate death; yet, through the mediation of Moses, who plead the honor, the promise and the oath of God in their favor, and tendered his own life for their ransom, they were reprieved, and the destroying judgment was stayed; after, by the divine order, three

(q) Num. xxi. 9. * Moses went into the mount *three* several times; and *twice* certainly, and probably *thrice*, stayed there forty days and nights. See Exo. xxiv. 18; xxxiv. 28. Deut. ix. 9, 18, 25; and Dr. Lightfoot's Works, Vol. 1, p. 715, 716.

thousand, as an example and warning to the nation, were cut off by the sword of the Levites. (r)

To show, however, that it is only through the mediation of HIM, of whom Moses was but a type, that sin is so forgiven as not to be remembered, (s) there was, in that case, a remembrance of it. "Nevertheless," said God to Moses, "in the day when I visit, I will visit their sin," their idolatry, "upon them." (t) Hence that metaphorical saying among the Jews; "No affliction has ever happened to Israel in which (alluding to Exo. xxxii. 20) there was not some particle of the dust of the golden calf." Compare with this the sentence against David. (u) "And," accordingly, "the Lord plagued the people," from time to time, with the pestilence and one calamity or another, "because they made the calf which Aaron made." (w) Strange expression! It is commonly understood to signify merely, that the people furnished the materials, and that Aaron, at their instigation, formed the calf. This, indeed, is true; but it is far from being all that is meant. The people, (probably after much unsuccessful persuasion of Aaron to this act,) became clamorous and peremptory in their demand; saying, "Up, make us Elohim," *gods*, or a *god*, as the word is often translated; that is, some visible object, as a symbol of the divine presence, "which shall go before us," (x) to supply the place of the cloud, which, it should seem, was taken up when Moses ascended the mount. (y) So this demand of the Israelites has

(r) Exo. xxxii. 1—33; particularly, ver. 1, 2, 4, 6, 7, 11—14, and 26—33. (s) Is. xliii. 25. Jer. i, 20. Heb. viii. 12. (t) Exo. xxxii. 34. (u) 2 Sam. xii. 10—14. (w) Exo. xxxii. 35. (x) Ibid. ver. 1. (y) Ibid. xxiv. 16; xxxiii. 9.

been understood by the best commentators of their own nation ; who have paraphrased it thus : “ They (the Israelites) said to Aaron, The Egyptians extol their gods, they sing and chant before them ; for they behold them with their eyes ; Make us such gods as theirs are, that we may see them before us.”* Again : “ They desired a sensible object of divine worship to be set before them ; not with an intention to deny God, who brought them out of Egypt, but that something in the place of God might stand before them, when they declared his wonderful works.”† Or, as *Eben Ezra* interprets it, “Some corporeal image in which God may reside.”

Many have been of opinion, that Aaron in making the golden calf, designed to imitate the Egyptian *Apis*. To me, however, this opinion seems highly improbable, for the following reasons : 1. The ablest supporters of it, such as *Vossius*, *Julius Maternus*, *Rufinus* and *Suidas*, have considered the *Apis* a symbol of the Patriarch *Joseph* ;‡ but if *he* had been deified in Egypt, is it probable that a king could have arisen there *who knew not Joseph* ? (z) 2. Aaron having just witnessed the execution of the divine judgment upon all the idols of Egypt and consequently upon *Apis*, (if then among them) the imitation imputed to him is, on this account, very improbable. (a) He certainly could not have supposed that JEHOVAH, to whom he proclaimed the feast, would be pleased with being represented by any of those idols on which he had so recently taken vengeance ; or even, that the Israelites

* Pirke Eliezer, c. 45. † Jehudah in the book Cosri, P. I. Sect. 97. ‡ Gale's Court of the Gentiles, pp. 92, 93, 94. (z) Ex. i. 8. Acts vii. 18. (a) Exo. xii. 12.

themselves, with all their infatuation, could possibly imagine *their* God to resemble any thing worshiped by the Egyptians, who abhorred the sacrifices which HE required.

But, (improbabilities aside,) this opinion is inconsistent with chronology and therefore evidently erroneous. Dr. Tenison, afterward Archbishop of Canterbury, has very satisfactorily proved, that the worship of *Apis* in Egypt, was not commenced till long after the times of Moses and Aaron.* And the learned Jablonski, in his *Pantheon Ægyptiorum*, fixes the consecration of the *first* Apis at the year 1171 before Christ; but, according to our received chronology, the Israelites, led by Moses and Aaron, left Egypt in the year 1491 before Christ, and consequently 320 years before the worship of Apis was introduced.†

* Book of Idolatry, chap. vi. part iv., v., &c.

† That many authors have so extravagantly antedated the worship of Apis, has been owing to its having become confounded with that of the Sun; and which occurred in this way. The Egyptian astronomers having discovered, that the course of the sun occasioned the seasons of the year, and the Academy of Heliopolis having (1325 years B. C.) established the solar year at 365 days, [which before had been computed at 360 days, Gen. vii. 11, 14, and viii. 3, 4.] the priests, who till then had honored the sun under his proper name *Phré*, bestowed on him the title of *Osiris*, which Jablonski says comes from *Osch-Iri*, *he who makes time*. In like manner and at the same period, the Egyptian priests having perceived that the moon which they had worshiped under its proper name *Joh*, has a direct influence on the atmosphere, in producing winds and rains, regarded it, like the sun, as one of the sources of the inundation. Hence they sought for it a name expressive of this effect; and accordingly, honored it with the title of *Isis*, which, in the Egyptian language, (according to the above learned Etymologist) signifies *the cause of abundance*; this depending, in that

Rejecting, therefore, as entirely groundless, the opinion that Aaron designed to imitate the Apis, I think it somewhat probable, that he borrowed his idea of the divine resemblance from the *cherubim*, one face of which is supposed to have been that of an *ox*. (b)

But whencesoever he took the resemblance, his motive seems to have been self-preservation. Perceiving that the people were *set on mischief* or *in this wickedness*, (c) and thinking his life in danger if he did not comply; to pacify them, HE indeed made *a calf*, or an *ox*, (d) which being an emblem of strength, might serve as a faint symbol of HIM who is *אֱלֹהִים* *strength* itself; but THEY made it *a god*, by acknowledging and worshipping it as such: "Thèse," said

country, on the overflowing of the *Nile*, which the moon, as well as the sun, is supposed greatly to augment. But whereas the sun seemed to withdraw his favor during the winter, and the moon to desert them at every change, it was thought expedient to have them represented by present and significant symbols. Accordingly, *Syncellius*, in his chronography, says that during the reign of *Aseth*, the thirty-second Pharaoh, "a calf [*a bull*] was placed amongst the gods and called *Apis*," and according to *Eustathius* (Commentary on Dion. Perigetes) and *Lucian* (Dialogue of the gods, book I.) at or about the same time a *cow* was deified, as a symbol of the moon and called *Joh*. But the sun having received the appellation of *Osiris*, and the moon that of *Isis*, their representatives, respectively, were honored with the same titles. Thenceforward, the Sun and the Apis were alike mentioned, by Egyptian writers, under their common name *Osiris*; and hence the prevalence of that erroneous opinion that the worship of the bull Apis was as ancient as that of the sun, and therefore long before the time of Moses. See Savary's Letters on Egypt; Vol. II. Let. lxi. Also, Rees's Cyclopædia, under *Osiris* and *Isis*.

(b) Exo. xxv. 18—20. Comp. chap. xxiv. 10, 11, and Ez. 1, 10.

(c) כִּרְעוּמָא *berang hu*. Exo. xxxii. 22. (d) Psal. cvi. 19, 20.

they, "be thy *gods*," or, as Nehemiah (*e*) expresses it, "This is thy *god*, O Israel, which brought thee up from the land of Egypt." (*f*) That this was all Aaron meant, (and a shocking all too,) is evident; for although he erected an altar before the image, he proclaimed the "feast," the sacrifice, to JEHOVAH. (*g*)

How contemptible then, is the effort which infidels make, to disprove the inspiration of the Scriptures, by asserting that "they represent the *just God* as having acted *most unjustly*, in punishing many of the people with death, while he exempted Aaron, the greater sinner in the affair." The charge is false, and only serves, like every other they bring, to prove their ignorance *of*, and their enmity *against*, both the BIBLE and its AUTHOR. Aaron, it is true, was highly culpable; yet he was not, like the people, guilty of idolatry at heart. His sin, like that of *Abraham* and *Isaac*, in denying their wives, (*h*) and like that of *Peter*, in denying his Lord, (*i*) was a sin of *infirmity*, proceeding from weakness of faith and "the fear of man, which bringeth a snare." (*k*) Nor was it connived at, either by Moses or by the Lord. Moses, having expressed his abhorrence of the wickedness of both, by melting the idol in the fire, grinding or filing it to powder and strewing it upon the water, of which he made the Israelites to drink; (*l*) proceeded to examine and accuse Aaron, before he did the people; (*m*) and, in his rehearsal of the unhappy occurrence and of his successful intercession for the people, he expressly says, "The Lord was very angry with *Aaron*, to have destroyed him, and I prayed for *Aaron*

(*e*) Chap. ix. 18. (*f*) Exo. xxxii. 4. (*g*) Ibid. ver. 5. (*h*) Gen. xx. 2. and xxvi. 7. (*i*) Matt. xxvi. 70. (*k*) Prov. xxix. 25. (*l*) Exo. xxxii. 20. (*m*) Ibid. ver. 21. 30.

also," as well as for the people, "the same time." (n) Aaron, therefore, as well as the people, was in imminent danger of temporal death, and like them, was exempted from it, not by any *connivance* at his sin, nor by any act of *partiality* toward his person, but by an act of *mercy* common toward him and them, granted upon the intercession of Moses.*

Passing, for the sake of brevity, many instances in which Moses was evidently a blessing to Israel, I shall conclude this outline of his usefulness among them, by remarking, that he received from God, the pattern of the Tabernacle and of all things relating to it, and faithfully superintended the execution of the whole design. This pattern included the materials, the structure and all the furniture of the sacred building; also the qualifications and even the apparel of all those who were to officiate in it, and the rules and directions to be observed by them, in their respective stations and services. (o)

The pattern of all these things, Moses received while he was with God in the mount; and with a solemn charge most strictly to observe it: "According to all that I show thee," said God to him, "after the pattern of the Tabernacle, and the pattern of the instruments thereof, even so shall ye make it." (p) This important pattern, accompanied with explanations, seems to have been given to Moses in a vision; for, in repeating the charge, the Lord said to him, "Look that thou make them after the pattern which was showed thee," or, as it is in the Heb. "which

(n) Deut. ix. 20. * Some respect also might be had to Aaron's office. See Num. xii. xvi. and xvii. Chap. (o) Exo. from the xxv. to the xl. chap. inclusive. (p) Ibid. xxv. 9.

thou wast *called to see.*" (q) A question on reminiscence is, in this case, inadmissible; for HE who gave the vision could with equal ease renew it, or bring the particulars of it to the recollection of Moses, whenever required; the Holy Spirit being the same then as when our Lord said to his disciples, "HE shall bring all things to your remembrance, whatsoever I have said unto you." (r)

Moses, too, was faithful in his superintendence of the whole design. For, when Bezaleel, Aholiab and others, chosen and inspired of God for the purpose, (s) had accomplished the work, Moses looked upon it, and "behold." (difficult as was the task,) "they had done it as the Lord had commanded, even so had they done it: and Moses blessed them." (t) "And he reared up the court round about the Tabernacle and the altar, and set up the hanging of the court-gate: So Moses finished the work." (u) And whatever, to the contrary, has been said by profane skeptics, the testimony of an inspired apostle to the fidelity of Moses, is full and decisive: "Moses," saith he, "was *faithful* in all his house." (v)

These things considered, how apparent is it, that Moses, *as the gift of God*, was a distinguished blessing to Israel; and *that* constantly, from the time he was called to be their leader and commander, till the time of his death. Moreover, at that awful juncture—

II. As *the man of God*, he pronounced a blessing

(q) Exo. xxv. 40 מַרְהַבָּהּ mareh bahar. compare Ezek. xl. 2. Heb. viii. 5. and Acts vii. 44. (r) John xiv. 26. (s) Exo. xxxi. 2—6. (t) Ibid. xxxix. 43. (u) Ibid. xl. 33. (v) Heb. iii. 2.

N. B. The analogy between Christ and Moses, will be found in the next sermon.

upon them: "And this is *the blessing*," that is, what follows throughout the chapter, is an expression of the blessing, both general and special, "where-with Moses, *the man of God*, blessed the children of Israel before his death." This was a blessing of blessings; a blessing full of blessings; a blessing upon the posterity of Jacob in common, yet one that comprised in it the characters and conditions of his several tribes, in their future generations. The *matter* of this blessing, both common and special, will come under consideration in subsequent discourses of our Series; at present, therefore, we have to do, *only* with the *manner* in which, the *title* under which, and the *time* at which, Moses pronounced it.

FIRST, the *manner* in which he pronounced it. This was both by *invocation* and *prediction*; and which gave the utmost assurance, that it would be granted and realized. As prayed for, by one under divine inspiration, the blessing could embrace *only* what it was the will of God to bestow; for "HE" (God) "that searcheth the hearts," of prophets as well as of others. "knoweth what is the mind of the Spirit," in them when they pray, "because He (the Spirit) "maketh intercession for the saints according to the will of God." (w) "And knowing this first, (x) that no prophecy of the Scripture (as are those of human device) "is of" or *from any man's own proper* impulse*,† or *motion*, as Fulke trans-

(w) Rom. viii. 27. (x) 2 Pet. i. 20. * Suus, proprius, *one's own, proper*. Parkh. under *dis*, No. 1. † *εὐλογία* has two general meanings; explicatio, *explication, interpretation, or declaration*; and liberatio, *a deliverance, a making free*; or egressio, *an egression, or going out*. Hederici et Schrevelii. In the place referred to, the latter sense of this word is required by the context: for, so under-

lates it; *knowing this*, I say, it follows, as unquestionably true, that this prophecy of Moses concerning Israel, did not procede from any passionate desire in him for their good, nor the *diversity* which it makes among the tribes and the *adversity* which it assigns to some of them, *from any* natural foresight which he possessed, or any partialities which he felt; but *from the sovereign will of God*, according to which he was moved to speak and write; and consequently, that all the events included in it, were included in "the determinate counsel and foreknowledge of God," and to be accomplished through his *influence* or his *sufferance*: "For the prophecy came not in old time by the will of man," by the volitions and inventions of those who delivered it; "but holy men of God," (among whom was Moses) "spake as they were moved," or *impelled*, "by the Holy Ghost."

SECONDLY, the *title* under which he pronounced it; that of *the man of God*. Under this title, Moses was a *prophet*, a *pastor*, and a *political father*, to Israel; and in this threefold relation he blessed them. Hence

1. As a *prophet*. That God had sent him to deliver Israel, was now proved by the success of his embassy; that he enjoyed special intercourse with God, had been abundantly evinced, by the numerous instances of it, noticed under the former head; and that he possessed the Spirit of prophecy, could be no

stood, it assigns a reason why prophecy is called a *sure word*, v. 19, and proves that it came not *by the will of man*, v. 21. So far, indeed, were the prophets from inventing their predictions, that *impelled by divine influence*, they often spake and wrote, what they themselves desired, in vain, to understand. 1 Pet. i. 10—12. Not the *interpretation*, then, but the *delivering out* of the Scripture, is intended in the passage in question.

longer questioned; many things which he had foretold having already occurred; as, for instance, the obduracy of Pharaoh and the consequent plagues of Egypt; (*w*) the means by which the Egyptians should remunerate the Israelites for their services; (*x*) that, in their extremity at the Red sea, God would deliver them, (*y*) and that, being brought out, they should serve the Lord in Horeb. (*z*) Thus, in the mission of Moses, as afterward in that of Ezekiel, God caused Israel, though "a rebellious house," to know that he had sent a prophet among them. (*a*) And being a prophet, Moses had the appropriate title, *the man of God*; a title common to the Old Testament seers, such as Samuel, (*b*) Elijah, (*c*) Elisha, (*d*) and others. (*e*) As a prophet, Moses, as we have seen already, was a great blessing to Israel, by his successful intercessions on their behalf. And truly it is a great blessing for any person or people to have an interest in the prayers of those who have an interest with God: even though they be men of like passions with those for whom they intercede. (*f*) This is what our Lord had in view, when he said "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward, and he that receiveth a righteous man, (though not a prophet,) shall receive a righteous man's reward," which is an interest in their supplications to God. (*g*) Chiefly, however, in

(*w*) Exo. iii. 19, 29. (*x*) Ibid. ver. 21, 22. Ch. xi. 2, 3 and xii. 36. (*y*) Exo. xiv. 13—22. (*z*) Ibid. iii. 12, 18 and xix. 1. (*a*) Ezek. ii. 5. comp. Deut. xviii. 21, 22. (*b*) 1 Sam. ix. 6, 18, 19. (*c*) 2 Kings i. 8, 9. (*d*) Ibid. ix. 8, 25. (*e*) 1 Sam. ii. 27. 1 Kings xii. 22; xiii. 1. (*f*) Acts xiv. 15. Jas. v. 17. (*g*) Matt. x. 41.

the character of a prophet, Moses blessed Israel, *as, by* the spirit of prophecy, he foretold blessings that awaited them, in their future generations. Thus in the text and from the 26th to the 29th verse he blessed them *collectively*, and from the 6th to the 25th verse, the tribes of them *severally*. And his former predictions having been so evidently accomplished, he might, by an infallible rule, challenge the faith of Israel in those which he now delivered. (*h*), The same did Isaiah: "Behold," said he, "the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (*i*)

2. As a *pastor*. For though he was eminently a prophet to Israel, yet he was not, like the other prophets, sent to them with occasional messages only; but like a pastor, a shepherd, a bishop, he lived among them, sojourned and fared with them, and had a continual care over them and concern for them.* As

(*h*) Deut. xviii. 22. (*i*) Isaiah xlii. 9.

* Under the gospel, there is a similar difference between the labors of stated pastors and those of visiting ministers. The preaching and conversation of a visiting minister, who comes "in the fulness of the blessing of the gospel of Christ," may be to the members of a church and to their pastor also, (like a prophet sent with a special message to Israel, or like the coming of *Titus* to *Paul* and other brethren,) the transient means of much comfort and encouragement; but the presence and labors of a duly qualified pastor, are, to a church, like those of Moses to Israel, a more constant and lasting blessing. Jer. iii. 15. Eph. iv. 11, 12. A gospel minister, too, is called *a man of God*. 1 Tim. iv. 11, and 2 Tim. iii. 17.

While thus digressing to embrace this subject, it is hoped, that a word of caution, both to pastors and churches, will not be deemed obtrusive or assuming. Pastors, like Moses, compared with visitors, have great advantages. If upright and useful in

such, too, he was *a man of God*, and a blessing to Israel; and in this character, as well as in that of a

their stations, and especially if possessed of distinguishing talents, they gradually obtain a very strong interest in the united affections and confidence of those to whom they minister, and, by consequence, in process of time, they acquire a great influence among them. How careful, then, should pastors be, not to abuse their influence, by making it the means of introducing among their respective flocks, any dogmas of their own, not supported by sacred writ, or by urging or exacting any thing oppressive or burdensome; but to improve it, to promote truth and righteousness; each endeavoring to be, like Moses, "faithful in all his house," in all the duties of his charge. But while pastors have advantages, they also labor under disadvantages, of which the churches they serve ought to be apprised. All men have their imperfections and faults. Pastors are *at home*, where theirs are all *known*; visitors are *abroad*, where theirs are all *unknown*. The former having to meet the same people very frequently, must sometimes meet them with little or no preparation, or in a dark and uncomfortable frame of mind; the latter may never happen to come among them under such circumstances: the former, bound in the course of their ministry, to aim at illustrating all parts of divine truth, must necessarily, at times, dwell on subjects in which many of their hearers take but little interest; the latter, while on visits, may confine their labors to subjects calculated to excite the most general interest and the most agreeable sensations—nay, may enrich a few sermons with the cream of all they know: the former, that they may preserve a profitable variety, must devote much of their time to study, and so may seem barren and churlish; the latter, as they can preach discourses which they have often preached, using either the same or similar texts, may seem to be always ready, and therefore much at liberty to gratify the people with visits and conversation. That a pastor has preached many animated and refreshing discourses, is forgotten; while one or a few preached by a visitor, may be remembered and extolled: the ministry of a pastor being a common privilege, some sit under it, with a slumbering indifference, while the same things are delivered, which, if delivered by a visitor they listen to and

prophet, he pronounced this blessing upon them; the affections of the pastor, however, being herein "subject to the spirit of the prophet." And

* 3. As a *political father*: For although not *properly*, yet *virtually*, "he was king in Jeshurun;" (*k*) and being so by the special call and appointment of God, he was, as such also, *a man of God*. Thus David, being in his kingly office "a man after God's own heart," (*l*) was not only as a prophet and as a pastor, but likewise as a king, stiled *a man of God*. (*m*) And, like every good ruler to his subjects, Moses was, in this station, a great blessing to Israel; and though, in all he foretold of them, he was entirely governed by the Spirit of prophecy, yet in pronouncing this prophetic blessing upon them, he acted in the exalt-

admire as *new* and *wonderful*. Besides, pastors, like Moses, having occasionally to "reprove, rebuke and exhort," are, like him, less acceptable *to some*, than transient visitors, from whom duty may not require such addresses. Hence it has often occurred, that while other ministers, in no respect superior, have been followed and caressed, faithful, watchful and laborious pastors have been, comparatively, neglected and depreciated. "These things ought not so to be." Nor has it ever been found that those persons who either, on the one hand, thus degrade their pastor, or, on the other, idolize him, to the neglect of every other minister, are the more stable and perseveringly useful members of a church. The correct course is this: The members of a church should receive, with affection and gladness, the person and labors of every minister of Christ, who comes among them: yet, in doing so, they should studiously avoid whatever, in conversation or conduct, might tend to discourage the heart, weaken the hands, or lessen the influence and usefulness of their pastor, whose life and labors are devoted to their service, as those of Moses were to the service of Israel.

(*k*) Context, ver. 5. (*l*) 1 Kings xv. 5. Acts xiii. 22. (*m*) 2 Chron. viii. 14, 15. Neh. xii. 24, 36.

ed relation and character of their national father. Nor must we, in conclusion, overlook,

THIRDLY, the *time* at which he pronounced this blessing—*just before his death.*” In this there was a peculiar *fitness*, as well as a peculiar *solemnity*. Jacob, the natural father of the twelve patriarchs, had, when dying, prophetically and separately blessed them; but whereas it might be apprehended, that the conduct of some of them had cut off the entail from their posterity, Moses, as the political father of the latter, and moved by the same Spirit, renewed the prediction. His enunciation too, of this blessing upon the tribes, like that of Jacob upon their progenitors, was at the approach of his dissolution; it being the last act of his public life; and therefore when, humanly speaking, it was likely to make the most abiding and profitable impression. For, if the admonitions, instructions and benedictions of a beloved parent or friend, given on a death-bed; and if those of a beloved and long useful pastor, given in his last sermon or conversation, are usually remembered to lasting advantage, what durable and happy effects might justly have been expected to result to Israel, from the communications and instructions delivered to them in the last sermon, the *valedictory address* of the inspired Moses, that eminent *man of God*, whose faithfulness, friendship, and usefulness, they had so long witnessed and so variously enjoyed! Besides, having informed them, that he was under a divine injunction, as soon as he should end his sermon to ascend mount Nebo and die, (n) it was impossible for them to attribute to him any sinister motives; they must have deeply felt, that in a few mo-

ments, their censure or their applause would, to him, be *for ever* indifferent; and therefore that, in pronouncing this blessing upon them, he could be influenced by nothing but the Spirit of prophecy, and a heart overflowing with desire and prayer for their greatest good, *temporal* and *eternal*.

SERMON II.

THE MINISTRY OF MOSES.

DEUT. xxxiii. 1.—*And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death.*

HAVING, in the preceding discourse, traced the Ministry of Moses *literally*, we now procede to consider it *typically*. Moses was truly an extraordinary character.

In some respects, he may be regarded as a symbol of the law, delivered through him; the moral part of which, however old, remains like him, undiminished in natural vigor; its “eye is never dim” in detecting sin, nor its “natural force abated” in condemning sinners; “by the law,” *now* as much as ever, “is the knowledge of sin;” and hence it remains and will for ever remain true, that “by the deeds of the law, no flesh living can be justified in the sight of God;” yea that, on the contrary, “as many as are of the works of the law,” relying on their imperfect obedience to it for justification, “are under the curse.” (a)

In other respects, he seems to have been a sort of vicergerent or representative of God himself. To assure him of this, and thereby to silence his fears of appearing before the Egyptian monarch, “The Lord said unto Moses, See I have made thee *a god* unto

(a) John v. 45—47. Acts xv. 21. Rom. iii. 20. Gal. iii. 10.

Pharaoh:" (b) not, indeed the object of his worship, but of his dread; Moses being authorized to demand of him the release of Israel, and endued with a miraculous power to punish him in the event of his refusing to let them go. Hence, all he said and did to Pharaoh, was as if God himself had said and done it. The same mystical relation, Moses also seems to have sustained, with reference to Aaron and to Joshua. In reply to his excuse, that he was "not eloquent but slow of speech," the Lord said "Is not Aaron the le-vite thy brother? I know he can speak well—and he shall be, even he shall be to thee *instead of a mouth*, and thou shalt be to him *instead of God*;" and again, "Aaron thy brother shall be thy prophet," *interpreter* or *spokesman*, as the word then signified. (c) Hence let us learn the distinction originally made between רוּעִים roeem, *seers*, and נְבִיאִים nebieem, *prophets*; the former had visions of future times and events, and announced them; the latter only enjoyed extraordinary familiarity and prevalence with God in prayer, as did Abraham, who was the first to whom this title was given; (d) or a remarkable fluency and gracefulness of utterance, on which account it was given to Aaron, as plainly appears from the places just referred to, in the book of Exodus. Nor was there, originally, any thing more imported in the word נָבִי nabi, which both R. Solomon and David Levi derive from נֹב nub, *to bring forth*, as an orator does his speech.*

My principal object in noticing this distinction, is to expose the fallacy of an argument much relied on by deists in their attempts to prove that the Penta-

(b) Exo. vii. 1. (c) Ibid iv. 10, 14, 16 and vii. 1. (d) Gen. xx. 7. * *Lingua Sacra* under נָבִי.

teuch was not written by Moses ; namely, that the word *prophet* occurs in it, which, from a wrong understanding of 1 Sam. ix. 9, they say was not in use till after the times of Moses. Samuel indeed said, “nabi, *a prophet*, was before-time called roeh, a Seer:” yet, not as denying that the word prophet had been used at all, but that agreeably to the distinction just noticed, it was not originally used as synonymous with seer, as it then was. Nor can any one, without offering great violence to the words of Samuel, understand him to mean, that the word prophet had never till his day, been applied to one that foretold events ; but merely that, in times *then* ancient it had not been so applied, and that it had acquired this application by degrees, until, in his day, it had become common. Accordingly, although Moses, in writing the book of *Genesis* and that of *Exodus*, used it only in its primitive meaning, that is, to denote one remarkable either for prevalence in prayer, or for fluency of speech : yet in the book of *Deuteronomy* which he wrote in the last month of his life, he used it to denote persons who, in earlier times, would have have been called seers ; as for instance, himself, who is often mentioned by other inspired writers as having spoken and written by the Spirit of prophecy, and as having foretold events ; Also to denote the Messiah, that great prophet who was to be raised up like unto Moses,—who, like him, predicted many events that have already occurred ; and which is the very sign Moses gave of a true prophet. (e) To return.

That Moses, as before remarked, acted with reference both to Aaron and to Joshua, as God’s vicege-

(e) Deut. xviii. 15—21.

rent or representative, appears by his divinely authorized induction of them into their respective offices, and by the authoritative instructions and charges which he gave them. (*f*)

In his ministry, however, Moses is chiefly to be viewed as a type of Christ.*

First, in his call to the peculiar station which he filled. As Moses, to that station, so Christ, to his mediatorial office, received his call from God the Father; who “called him in righteousness,” and promised him succor, as man, and success as Mediator. (*g*) As Moses received his call and commission, while alone with God in mount Horeb; so Christ, when no creature was present, yea before any existed, received his call and appointment from the Father, in the mount of glory—in the council of heaven. (*h*) Hence, in acts of love for his people and in covenant engagements on their behalf, “his goings forth have been from of old,

(*f*) Exo. xxviii. and xxix. Deut. xxxi. 7, 8, 14, 23, and xxiv. 9.

* This obvious and instructive analogy would, indeed, have appeared to much greater advantage, could it, in a methodical manner, have accompanied the history of Moses under the first head of the former discourse; but, being desirous there to answer some objections raised by skeptics, against the inspiration of the Pentateuch, and to show the harmony of some supposed inconsistencies in the Mosaic narrative, I was aware, that the analogy so conducted, would often occasion interruption and obscurity; and therefore, reserved it for separate consideration. Nor must the reader even here, expect to find *all* the particulars regarding the ministry of Moses applied to Christ: some of them, it might not be proper so to apply, and others are either but slightly touched or entirely omitted, that they may receive due attention when required in the future discourses of our Series.

(*g*) Is. xlii. 6, 7; xlix. 8—13. (*h*) Exo. iii. 1, 12. Prov. viii. 22—31.

for everlasting." (i) And accordingly, he received for them, the promise of eternal life and the gift of all grace needful to prepare them for it and to bring them to it, "before the world began." (k)

Secondly, in the work he was called to accomplish; namely, the redemption, the deliverance, and the subsequent government of Israel; also the erection of the tabernacle for their accommodation.

1. Their redemption.

Israel, the people whom Moses was called and sent to redeem, were previously in a peculiar relation to God, as his *first-born*, and therefore as his *heir*; (l) to them, in a national sense, "belonged the adoption" to ceremonial privileges and to the inheritance of Canaan; (m) so the elect, whom Christ was called and sent to redeem, though "scattered abroad" among all nations, were, by adoption "the children of God," and consequently his heirs—heirs of grace, of spiritual privileges and of eternal life; (n) yet being like Israel, in bondage, like them, they must be redeemed, that they might receive their bequeathed inheritance. (o)

Moses redeemed Israel, not with silver and gold, but by the blood of lambs; (p) so an apostle addressing those whose redemption was made manifest by their calling, reminds them that they were redeemed, not by *precious metals*, but by *precious blood*; "ye were not redeemed," saith he, "by corruptible things, as silver and gold—but by the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was fore-ordained before the foun-

(i) Micah v. 2. (k) Titus i. 2. 1 Tim. i. 9. (l) Exo. iv. 22; xxxiv. 20. Deut. xxi. 15—17. (m) Rom. ix. 4. 5. (n) John xi. 52. Heb. ii. 14. (o) Rom. vi. 23. (p) Exo. xii.

dation of the world, but was manifest in these last times for you." (e)

The lambs slain for Israel, were "according to the number of the souls," the persons to be redeemed and nourished by them. So by covenant arrangement, the atonement made by Christ was correspondent to the number of God's elect, the antitype of national Israel; and who, being redeemed by him, are, in the order of time, all brought to live on him, the true passover. (f) Yet, as the redemption of Israel was by a common price, one costing no more than another, it is thereby strongly suggested, that such also is the redemption of the elect, by Christ.* Indeed the contrary supposition, as it implies that his sufferings for them were as various as their personal guilt, is highly improbable. Moreover, it naturally occasions such questions as these: Whom does Christ love most? Those for whom he suffered most—or those for whom he suffered least? Nay, does not this hypothesis imply as great a diversity in his love *to* his redeemed, as there was in his sufferings *for* them? And, if so, Will he not, even in the heavenly state, make a correspondent difference in favour of the greater or smaller sinners among them, as he may love the one or the other most? To assert this view, therefore, of the Redeemer's sufferings, seems to me, unwarrantable. Nevertheless, as will presently be made to appear, the sacrifice of Christ, like that of the paschal lambs, was to redeem and feed a definite people.

Here, however, we should carefully distinguish be-

(e) 1 Pet. i. 18—20. comp. Heb. ix. 14. (f) Exo. xii. 1 Cor. v. 7 and Gal. ii. 20. * The elect constitute the one mystical *body*, of which Christ is the Head and Saviour—the one church, which he redeemed, not member by member, but as a *whole*, by one sacrifice, He "loved the *church* and gave himself for it." Eph. v. 23—27.

tween the sacrifice itself, and the extent of the atonement for which it was designed and accepted. For as a learned divine of this city, has justly observed, "The sacrifice is *intrinsically* of infinite worth ; but, the atonement produced by it, is defined by previous compact."* To deny that a compact between the divine persons previously existed, is, in effect, to deny that the death of Christ, in a way of atonement or satisfaction to divine justice, was of any avail at all ; for, as the acceptance of every typical sacrifice, for its specified end, so the acceptance of the sacrifice of Christ, as an atonement and satisfaction to divine justice for sin, depended wholly upon the antecedent stipulation or declared will of God, as the lawgiver, to accept it, for that purpose. And admitting such compact, which necessarily implies a specification both of the satisfaction required and of the reward promised, it becomes impossible, without denying divine prescience and admitting divine fallibility, to conceive of the atonement made by Christ, as being either indefinite in its extent, or uncertain in its result.

Those professors of christianity, who deny the existence of a compact, or covenant agreement between the divine persons respecting the salvation of sinners, reason thus : If, say they, such a covenant was entered into by the sacred Trinity, why was it not more formally revealed ? We answer—No doubt for reasons worthy of infinite wisdom ; and, perhaps, among others, for that which follows : If this sacred and eternal compact had been revealed in the Bible, in the formal manner in which a covenant between two or more men is produced by a scrivener, infidels would have brought against it their usual imputation : they would

* Dr. McLeod on True Godliness, Ser. I. p. 22.

have said "It bears evident marks of human contrivance and therefore of imposture." Wherefore, in the wisdom of God, this incomparable covenant, is revealed in a manner not at all liable to that impious charge; for regardless of forms, such as men devise, the mutual stipulations and confidence of the covenantees, and the blessings secured to those covenanted for, are to be found in the Scriptures of truth, merely as the occasions on which they are mentioned, the connexions in which they stand, and the circumstances of believers, required. Yet, in this way, the existence of the compact under consideration is so clearly and abundantly revealed, that it is very difficult to conceive how any who believe the inspiration of the Bible, and consequently, the incarnation, death and resurrection of Christ, to redeem sinners, and the grant and operations of the Holy Ghost, to regenerate and sanctify them, can possibly deny it, or even admit a question upon it.

Nevertheless, as in this case, the covenantees are such as *cannot lie*, the object of revealing their secret transactions and causing them to be placed upon the sacred records, could not be, like that of two or more fallible men, in causing the articles of an agreement adjusted between them, to be reduced to writing and entered upon the public records; which is to bind the parties to each other and thereby to secure their mutual performance; to suppose this would be blasphemous; but, that the existence of this covenant between parties absolutely infallible, and which therefore must be "a covenant ordered in all things and sure," being made known to us, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 17, 18.

The stipulations and provisions of this EVERLASTING COVENANT of GRACE and REDEMPTION, settled between the ETERNAL THREE in the COUNCIL of PEACE, are found, when collected from the Holy Scriptures, to run summarily thus : Jointly agreed in the sovereign purpose, that a chosen and definite people should inherit grace and glory, the Son “engaged his heart to approach unto” the Father, the lawgiver, on their behalf; that is, to answer all the demands of his law and justice against them, that so their salvation and glorification might be agreeable to the principles of eternal righteousness ; (h) the Father engaged, thereupon, to remit their sins and justify their persons, by an act, indeed, of his mere grace toward them, yet, with reference to his justice, “through the redemption that is in Christ;” (i) and the Holy Spirit, in like manner, engaged to regenerate them, to lead them to Christ, by a faith of reliance on him, and to prepare them for the holy and heavenly inheritance. (j) Chiefly, however, the revelation made on this subject, relates to the mutual stipulations and mutual confidence of the Father, the lawgiver, and of the Son, the law-fulfiller; the Spirit concurring, and freely proceeding from both. (k)

The stipulations of the Son, may be concluded from what the Father relied on him to accomplish : “The Lord, (Jehovah the Father) is well pleased,” said an ancient prophet, “for his righteousness’ sake,” meaning the righteousness of the Son as a divine person, which rendered it impossible for him to fail of

(h) Jer. xxx. 21, 22. Dan. ix. 24. Rom. iii. 25, 26. (i) Is. xlv. 25. Rom. iii. 24. (j) Is. xlv. 3—6. Ezek. xxxvi. 26. 2 Thess. ii. 13. 1 Pet. i. 2. (k) John xiv. 26 ; xv. 26.

perfectly accomplishing all he had stipulated to do ; and hence it is added, “he will”—though he had not yet done it—“he will,” at the appointed time, “magnify the law and make it honorable.” (*l*) And accordingly, “when the fulness of the time,” agreed on in the divine council, “was come, God sent forth his Son, made,” as to the flesh in which he was manifested, “of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons,” that is, the Spirit of adoption, which is given to none but those who, by adoption, are sons before ; for the apostle adds—“because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.” (*m*) Christ being both *holy* and *harmless* (*n*) the law found no fault in him ; yet having voluntarily taken the law-place of the elect, and having, by imputation, all their iniquities laid upon him, he was treated accordingly : “It pleased the Lord,” Jehovah the Father, “to bruise him ; he hath put him to grief ;” he “bare our sins,” the punishment due to us for them, “in his own body on the tree ;” he “suffered for sins, the just for the unjust, that he might bring us to God.” (*o*) Thus it was that he “made reconciliation for iniquity and brought in everlasting righteousness,” for all whom he represented in his life, and his death and resurrection ; and hence it is, that we are reconciled to God,” that is, to his, justice “by the death of his Son, and “redeemed from the curse of the law,” by him who was “made a curse for us.” (*p*) But, to procede—

(*l*) Is. xlii. 21. (*m*) Gal. iv. 4—6. (*n*) Heb. vii. 26. (*o*) Is. liii. 6—10. 1 Pet. ii. 24 and iii. 18. (*p*) Dan. ix. 24. Rom. v. 10. Gal. iii. 13.

Whatever advantages the Egyptians enjoyed, by the long residence of the Israelites among them, they had no interest in the redemption of Israel, by the paschal lambs; so, although the destruction of the world, like that of Egypt and of Jerusalem, is delayed "for the elect's sake," till they shall all be born, and born again; (q) and though the church is "the salt of the earth and the light of the world;" (r) yet the non-elect have no part nor lot in the *vital ransom*, the *stipulated price*, which Christ paid for all the elect, of all nations, generations and conditions, "to be testified" to the world in the gospel, and to the elect, by the Spirit, "in due time."* For, as the lambs were not slain for the Israelites and the Egyptians in common, but exclusively for the former; so Christ, the Lamb of God, laid down his life, not for the sheep and the goats in common, but exclusively "for the sheep;" (t) and as the lambs were not slain to redeem Egypt for the sake of Israel, but to redeem Israel from the fate of Egypt; so although in a providential way, Christ, as Mediator, sustains the pil-

(q) Matt. xxiv. 22. 2 Pet. iii. 9. (r) Matt. v. 13, 14.

* The *vital ransom*, the *stipulated price*.] *Αντιλυτρον*, from *αντι* in return or correspondency, and *λυτρον* a ransom, certainly signifies something more than simply "a ransom," as in our version. Parkhurst renders it "a correspondent ransom," and Leigh, "a counter-price." According to Hyperius, "it properly signifies a price by which captives are redeemed from the enemy, and that kind of exchange in which the life of one is redeemed by the life of another." So Aristotle (in *Scapulu*) uses the verb *αντιλυτρον* for redeeming life by life. See Parkhurst, G. & E. Lex. and Leigh's Crit. Sacra. The word occurs nowhere in the N. T. but in 1 Tim. ii. 6. Comp. Matt. xx. 28.

(t) John x. 15. Matt. xxv. 31—46.

lars of the earth and preserves mankind upon it, till the mystery of grace shall be accomplished ; (*u*) and which may be one reason why he is called "the Saviour of the world : " yet he died, not to redeem the world for the sake of his people, but to redeem his people from the fate of the world. He "gave himself for our sins, that," as a matter of consequent right "he might deliver us," in conversion—at death—and at the resurrection, "from the present evil world; according to the will of God and our Father." (*w*)

To evade the force of evidence, which this type affords in favor of particular redemption, it has been said, "The paschal lambs, as they were not offered upon an altar, were not properly a sacrifice;" but this circumstance served only to render them a more complete and appropriate type of Christ ; who also was not offered on a material altar, but *who*, nevertheless, as testified by an apostle, "hath given himself *for us* an offering and a *sacrifice* to God for a sweet smelling savor ;" (*x*) besides, the same apostle expressly asserts, that "Christ our passover," and therefore as the antitype of the paschal lambs, "is *sacrificed* for us." (*y*) It is further objected, "That it was not the death of the lambs but the sprinkling of their blood that secured Israel." Granted : but their blood was *sprinkled* as well as *shed* ; and all for whom it was shed were, by the sprinkling of it, secured from temporal death. "How much more shall the" infinitely precious "blood of Christ," by its atoning and purifying efficacy, deliver all for whom it was shed "from the wrath to come," and render their persons and servi-

(*u*) Psal. lxxv. 3. (*w*) Gal. i. 4. (*x*) Eph. v. 2. (*y*) 1. Cor. v. 7.

ces acceptable to God! (z) The sacrifice of Christ was either a complete satisfaction to divine Justice for the sins of those for whom it was offered, or it was not; if not, it furnishes no security, that even one of them shall be saved; and if it was, it renders it impossible that, consistently with divine justice, even one of them can be lost. But, that the sacrifice of Christ *was* a complete satisfaction to divine justice for *all* the sins of *all* for whom it was offered, even God the Father, by whom he “*was delivered for our offenses*, has openly acknowledged and declared, in raising him from the dead *for our justification*. (a) Indeed, an unsatisfactory atonement, is *virtually* no atonement; and how the notion of it ever gained admission among men of science, is really difficult to conceive. Yet “*Somehow*,” as Dr. McLeod observes,* “it has come to pass, that very discerning men have made themselves familiar with ideas of an atonement which they revere as complete, although it neither satisfies justice nor procures reconciliation—But,” continues he, “sure I am, that no man will, in the common concerns of life, in the courts of law, or in the public transactions of nations, consider that atonement complete, which is not satisfactory, nor that satisfactory, which does not set future controversy aside, produce reconciliation, and exclude further punishment.”

Nor are the covenant-stipulations of the Father, securing to the Son his promised reward, any less clearly revealed. The evangelical prophet, foreseeing that the Messiah would be personally innocent, and “yet that it pleased the Lord,” Jehovah the Fa-

(z) Heb. ix. 14. x. 14. Col. i. 20—22. 1 Pet. ii. 5. (a) Rom. iv. 25. * Ser. I. p. 21, 22.

ther, "to bruise him," might be tempted to think the act unjust and cruel; which, without a previous compact, it must have been; wherefore, to remove his temptation, and to manifest to him, and, through him, to mankind in all future generations, the equity and benevolence of the divine procedure, in regard to this awful transaction, God further revealed to him, that the *innocent sufferer*, by his own antecedent and voluntary engagement, stood in the law-place of a *guilty people*; and that, in bearing their dreadful right, he was animated by the prospect of a certain and satisfactory reward: "When *his soul*, his life, *shall make an offering for sin*,* he shall see his seed," his spiritual offspring multiplying in all ages and among all nations, according to the tenor and provisions of the covenant; "he shall prolong his days;" the days of his mediatorial station and procreative influence,

* This version is substituted instead of the common one, not merely because it has been preferred by many learned commentators and critics, but chiefly because, in my opinion, it refers the words to the true speaker and conveys their true meaning, while the other does not. According to the common version, the speaker is the prophet, addressing God the Father; whereas, on the contrary, it seems evident from the following context, that *here* and *to the end of the chapter*, the speaker is God the Father addressing the prophet; for who but he could say of the Messiah, as in ver. 11. "My servant, &c." and in ver. 12. "Therefore will I divide him a portion," &c.

"For *וַיַּעַשׂ* *shall make*, a MS. has *וַיֵּשְׁבֶה*, which may be taken passively *shall be made*." Dr. Lowth's Notes on Is. liii. 10. But, to adopt this reading upon the authority of *one* MS. instead of the standard Hebrew text, supported by *many* MSS. as well as ancient versions, would be unsafe. Nor does it comport with fact; for although, in his death, Christ was *passive*, his submission to it was *voluntary*. John x. 17, 18. and xii. 24.

throughout all generations, "and the pleasure of the Lord," the work which it was the pleasure of the Father to assign to him, "shall prosper in his hand." "He shall see of the travail of his soul," the issue of his sufferings, "and shall be satisfied," and which he can never be, till all for whom he travailed shall be regenerated, sanctified and glorified. "By his knowledge," adds the Father "shall my righteous servant," the Messiah, "justify many; for," in order thereto, "he shall bear their iniquities." The knowledge of the Messiah, here intended, is either *subjectively*, that knowledge of the curse which he received, when, as the substitute of those he represented, "he learned obedience," *the bitter effects of it* in his human nature, during "the days of his flesh" in common, and especially in the garden and on the cross; Heb. v. 7—9; or *objectively*, that knowledge of him, which his redeemed receive, by the Holy Spirit, who, to them, is "the Spirit of wisdom and revelation in the knowledge of him;" Eph. i. 17. Indeed both seem to be included; the *former*, as the *meritorious cause*, the *latter*, as the *believing apprehension* of our justification. In both senses, therefore, the words unequivocally assert, that through Christ, all whose iniquities he bare *shall be justified*. And these are *many*; Christ "gave his life a ransom for *many*;" (Matt. xx. 28. Mark x. 45.) and accordingly *many shall be justified in him*; even all the millions of God's elect, from the beginning to the end of the world; and who are "a great multitude which no man can number; of all nations, and kindreds, and people and tongues." Rev. v. 9 and vii. 9. But many as they are, they were all in a way of special love, individually and distinctly fore-known to the Father who had chosen them, to

the Lamb who has redeemed them, and to the Holy Ghost who regenerates and seals them. Rom. viii. 29, 30 and 1 Pet. i. 2. In a civil sense, however, they are, in common with others, subjects of the rulers of their respective nations; "therefore," saith the Father concerning the Messiah, "I will divide him a portion with the great," the kings and other rulers of the earth; a portion of whose respective subjects shall become the subjects of Christ, who is *King of kings*; "and he shall divide the spoil with the strong," meaning Satan, "the strong man armed," who made a spoil of all mankind; but from whom, Christ "a stronger than he," wrests and delivers all who, by the Father's original gift, and by his own redemption of them after they had fallen, belong to him; Luke xi. 22; and that "because he hath poured out his soul," his life, "unto death, and was," though personally innocent, "numbered with the transgressors," with the vilest criminals, of which his crucifixion between two thieves was an emblem; "and," while thus suffering, "he bare the sins of many, and made intercession for the transgressors," whose sins he bare. (b)

To all, therefore, who in this case, talk of obstacles and contingencies, and of sinners for whom Christ died, going to hell because they will not repent and believe; no more appropriate answer can be furnished than that of Christ to the Sadducees who denied the resurrection: "Ye do err, not knowing the Scriptures nor the power of God" (c) Could not he that created the body, raise it from natural

(b) Is. liii. 10—12. Luke xxiii. 34. John xvii. 6, 20. Rom. viii. 34. Heb. vii. 25. 1 John ii. 1, 12. (c) Matt. xxii. 29.

death? And cannot he that created the soul quicken it from a state of moral death? Nor do the Scriptures any more clearly show, that it is the purpose of God to raise the dead at the last day, than that it is his purpose to regenerate and convert all his elect in the present life: "I," saith he, "will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." (d) Indeed, his bestowment upon them, of the remedy itself, the richest of all his gifts, argues *incontrovertibly* his purpose to bestow upon them whatever is requisit to render this remedy effectual to their present and eternal salvation, and therefore, the regenerating grace of the Holy Spirit, of which faith and repentance, are never-failing effects. So reasoned an apostle; who, speaking in the name of the whole redeemed family and for the comfort of those in every age, who, being called, are manifestly of this family, exultingly said, "He that spared not his own Son, but delivered him up for us all, how shall HE not *with him* also *freely give us all things*;" including not only all blessings spiritual and temporal, requisit for believers during their pilgrimage, and the kingdom of glory at their journey's end, but also quickening and enlightening grace, to those of the redeemed, yet dead and blind. (e)

These things considered, it becomes evident, that the sacrifice of Christ, like that of the paschal lambs, was "according to the number of the souls," the persons to be redeemed; that is, it was a complete satis-

(d) Jer. xxiv. 7. John v. 25—29; vi. 37, 39, 45. Eph. ii. 1, 4, 5. Col. i. 13; ii. 13. Acts xiii. 48. (e) Rom. viii. 32—34. Phil. iv. 19.

faction to divine justice for the sins, and an ample provision for the souls of all whom he covenanted to redeem and save; and who are defined, both collectively and individually; *collectively*, they are "the general assembly and church of the first-born," the heirs of God, "which are written in heaven;" and *individually*; they are those whom God designed to *reserve* and *pardon*, and "whose names" agreeably to that design, "were written" (as those of others were not) "in the book of life of the Lamb slain," in purpose and effect, "from the foundation of the world." (*f*) Hence it was, that the elect, who lived before the incarnation of Christ, were saved upon his suretiship-engagements, which, for them as well as for the elect under the present dispensation, he fulfilled in due time. (*g*) Accordingly, the blood which Christ shed is "the blood of the everlasting covenant," the blood which from everlasting, he covenanted to shed, and which being shed, avails to everlasting, as the meritorious cause of the pardon and cleansing of all for whom it was shed. (*h*) To procede.

As Moses was a type of Christ in the redemption of Israel, so also

2. In their deliverance.

Did Moses, at first, instead of delivering the Israelites, only awaken the apprehensions of Pharaoh concerning them, and thereby bring upon them additional burdens? So when Christ, by the Spirit operating in his name, begins a work of grace in the souls of his people, Satan, afraid of losing them, la-

(*f*) Heb. xii. 23. Rev. xiii. 8; xx. 12, 15. Jer. i. 20. (*g*) Rom. iii. 25, 26. Heb. ix. 15. (*h*) Heb. xiii. 20; ix. 14. 1 John i. 7, 9.

bors to terrify them, and, by legal teachers, comparable to Pharaoh's task-masters, further to burden and discourage them; by reason of which, like the Israelites, they are tempted to view their condition as rendered worse instead of better, and themselves as injured rather than benefited. (i)

Besides, even when the Israelites had consented to go, instead of being led immediately into liberty, they were led into greater straits; for Moses, or rather "God," by him, "led the people about through the wilderness of the Red sea," and, thereby, into further embarrassment, and *apparently* into greater danger; for being, by divine order, encamped before Pi-ha-hiroth, while they had *Migdol*, an Egyptian fortress, on their left, and *Baal-zephon*, a fortified temple, on their right, they had *Pharaoh*, with his armed host, in close pursuit of them, and the Red sea, without any possible means of crossing it, immediately before them. Their case was desperate indeed: they could neither retreat, nor turn aside, nor advance; but seemed to be their enemy's certain prey. Here again, they murmured and regretted that they had not been let alone in Egypt. (k) How similar is the case of awakened sinners! For although "made willing in the day of the Redeemer's power," to forsake the Egypt of the world, they are not immediately led into liberty, through faith in him; but are made to *hear and learn of the Father* (l)—of him as the lawgiver and Judge, requiring of them perfect obedience to his law and satisfaction to his justice for their past transgressions. Satan, too pursues them, as Pharaoh did the Israelites, with claims and threatenings; and, while on one

(i) Exo. v. 4—21. Lam. iii. 2. (k) Exo. xiv. 11, 12. (l) John vi. 45.

hand, "the sons of Belial," like the soldiers in Migdol, "bend their bows to shoot at them their arrows, even bitter words" of reproach and slander, on the other hand, the priests of antichrist, like those of Baal-Zephon, stand ready to persuade them to embrace some false ground of hope,* and, on their rejecting it, to revile them, as heretics or fanatics, while the avenging justice of God, to which they can render no satisfaction, like an impassable sea or gulf, appears immediately before them. How much does their condition resemble that of the Israelites, when they were "entangled in the land and shut in by the wilderness." And, driven like them to despair of deliverance, like them, they wish they had been permitted to remain undisturbed in their former state; *then*, say they, we had some comfort, but *now* we have none, and fear we never shall have any again. (n) Like the Israelites, however, they are shut up, not to destruction, but to salvation: they are "shut up unto the faith," the object of faith, "*afterwards* to be revealed." (o) Here therefore, despairing like the Israelites of all creature-aid, like them, they are constrained to CRY OUT unto the LORD." Nor do

* If not the hope of *pagans* nor that of *papists*, yet some other equally fallacious; such as reliance on past morality, or on present or intended repentance and reformation; or on the general mercy of God, through a *mediator* admitted to be a *mere creature*; or, according to others, one through whom all mankind are going to heaven, irrespective of any meetness for that *holy state*, to be wrought in them by the Holy Spirit: whereas, "Except a man be born again," or *from above*, "he cannot see the kingdom of God;" and so essential is HOLINESS, that we are exhorted to it as that "*without which no man shall see*," that is, *enjoy* "the Lord." John iii. 3. Heb. xii. 14.

(n) Jer. iii. 25. (o) Gal. iii. 23.

they cry in vain. For, as when Moses, by divine order, stretched forth the marvelous rod over the Sea, the Lord caused the waters thereof to separate and even to become a wall of defense to Israel; so when Christ, in compliance with the Father's will, employs his gospel, "the rod of his strength sent forth out of Zion," (p) in revealing to sensible sinners, how by his obedience and sacrifice, he hath answered, for them, all the demands of law and justice, they see every obstacle removed, and, in due time, enter into *joy and peace in believing*: "by faith we have peace with God, through our Lord Jesus Christ." (q) Nay more, that very justice, which, guarding the law we had transgressed, cried for our blood, becomes to us as believers, like the waters of the Sea to Israel, *a wall of defense*; for it would be as inconsistent with divine justice, that a soul found in Christ should be lost, as that one found out of him, should be saved. (r)

Nor should it be overlooked, that the same people, *identically* and *numerically*, whom the Lord redeemed by the lambs, he delivered by the rod. For, addressing him, Moses saith "Thou in thy mercy hast led forth *the people, which thou hast redeemed*;" nor was this all; he guided them afterward: "thou hast guided them in thy strength unto," or *toward* "thy holy habitation," Canaan and the holy mount on which the temple was to be erected. (s) Can it then be reasonable to suppose, that Christ will not *deliver by his grace*, all whom he *redeemed by his blood*? Or, that having delivered them, he will not afterward preserve and guide them? Obstacles are, in this case,

(p) Psal. cx. 2. (q) Rom. v. 1. (r) Rom. iii. 19—26. 1 John i. 9. (s) Exo. xv. 13.

of no consideration. For it is the same "Arm of the Lord," (Christ himself, Is. liii. 1.) that cut Rahab,"* and wounded the dragon,"† that "dried the Sea and made the depths of it a way for the ransomed to pass over," that is to accomplish the conversion and subsequent preservation and guidance of all his redeemed. "Therefore," *indubitably*, "the redeemed of the Lord shall return," shall be converted, "and come with singing to Zion ;" and though not, in all instances, to the visible Church on earth, yet, without a single exception, to the Zion of God above ; where "everlasting joy shall be upon their head," and where "they shall obtain gladness and joy, and sorrow and mourning shall flee away." (t) *Virtually*, the enemies of the LORD's redeemed, like those of Israel, are "all dead upon the shore." *For the elect*, Christ has fulfilled the law and satisfied the demands of justice ; and thereby deprived sin of its strength and even death of it sting. Believers, therefore, amid all their troubles, may triumphantly sing—"The sting of death is sin and the strength of sin is the law ; but thanks be to God which giveth us the victory through our Lord Jesus Christ." (u) Let sensible sinners, then, like the Israelites "between Migdol and the Sea," stand waiting for the SALVATION of the LORD, and, like the Israelites on the banks of deliverance, let believers, remembering "this grace wherein we stand, rejoice in hope of the glory of God." (w)

The change of mind, too, which was produced in the Israelites by their deliverance, serves justly to il-

* *Egypt* ; Psal. lxxxvii. 4. † *Pharaoh* ; Ezek. xxix. 3. (t) Is. li. 9—11. and liii. 1. and John v. 25. (u) Col. ii. 15. 1 Cor. xv. 56, 57. (w) Exo. xiv. 13. Rom. v. 2.

lustrate that which is produced in the minds of sinners by the Holy Spirit in regeneration ; for as, upon their deliverance, "the people" of Israel "feared the Lord and believed the Lord and his servant Moses ;" (x) so all who are delivered from bondage through faith in Christ, possess, as an effect of regenerating grace, a filial fear of God, and believe both the Father and the Son. (y)

But we must not dismiss this article without remarking that the destruction of the finally impenitent, like that of the Egyptians, is *of themselves* ; for as the Egyptians madly rushed into the sea, so impenitent sinners, "strengthen themselves against the Almighty and presumptuously run upon the thick bosses of his bucklers;" (z) and hence, as the same Sea which, through faith in the word and power of God, proved "a wall" of defense to Israel, overwhelmed the Egyptians ; so the same justice which, to believers in Christ, affords infallible protection, exposes and dooms unbelievers, as such, to inevitable destruction : "He that believeth on the Son, hath everlasting life ; and he that believeth not the Son shall not see life ; but the wrath of God abideth on him." (a) Moses was a type of Christ,

3. In his subsequent government of Israel.

In the short time of solace and singing which he afforded to Israel after their deliverance, we behold a type of that period of repose and rejoicing which Christ affords to young converts ; "We which have believed do enter into rest;" and "believing we rejoice with joy unspeakable and full of glory." (b)

(x) Exo. xiv. 31. (y) Jer. xxxii. 40. Matt. xvi. 16. John v. 24. (z) Job. xv. 25, 26. (a) John iii. 36. (b) Heb. iv. 3. 1 Pet. i. 8.

Soon, however, the case of the Israelites was changed. "Moses brought Israel from the Red sea, and they went into the wilderness of Shur;" where they thirsted for water, and found none but what was bitter. The application to young converts is perfectly easy. They, too, must travel; and in the wilderness of this world, through which they pass, they soon begin to realize a want of spiritual comfort, and many bitter disappointments and trials. But as Moses, by means of a tree, which by the order of God he cast into those waters, sweetened them; so Christ, by the doctrine of his meritorious death upon the tree of the cross, and to which he submitted in obedience to his heavenly Father's will, renders all the afflictions and sorrows of believers, not only tolerable, but eventually conducive to their edification and comfort. (c)

While we read of Israel, led by Moses to Elim, where were twelve wells of water and seventy palm-trees; how pleasant is it to think of the primitive christians, who by the favor of Christ, enjoyed the ministry of the twelve apostles and seventy disciples, and of believers in all ages, led by his Spirit, to the pure fountains of apostolic doctrine, which are the wells of salvation flowing from Christ, and where, under the shadow of his word and ordinances, the instituted signs and memorials of his and their victory, they enjoy seasons of great satisfaction and delight, even while in the wilderness. (d) And though, like the Israelites at Elim, "we have here no continuing city," let us recollect and rejoice, that we "have a city not made with hands, eternal and on high"—

(c) 2 Cor. xii. 9, 10. Philip. iii. 7—11. Gal. vi. 14. 2 Tim. ii. 11, 12. (d) Cant. ii. 3. Psal. lxxxiv. 5—7.

that every moment brings us nearer to it, and that when arrived there, "the Lamb which is in the midst of the throne, will lead us to living fountains of waters" and put into our hands "palms of everlasting victory." (e)

Pursuing the sacred history, we presently find Israel "in the wilderness of Sin," a place between Elim and mount Sinai; where they were destitute of bread and apprehensive of famishing for the want of it. Let this remind us that, as a chastisement for their neglect of means while afforded, and as a trial of their faith, when these are withdrawn, the churches and individuals of spiritual Israel, are sometimes left to suffer a want of gospel-ministers, and thereby, "a famine of hearing the word of the Lord." (f) Did the Israelites, thus circumstanced, instead of crying to God for bread, murmur against him and his servants, Moses and Aaron? How often, alas! do churches and individuals, instead of "praying the Lord of the harvest that he would send forth more laborers," indulge in murmuring and complaining against him, for leaving them destitute; or, having the word but not being benefited by it, overlook all causes of their barrenness, existing in themselves and their lives—and, instead of imploring the influence of his Holy Spirit, to mortify their corruptions, and to revive their souls, spend much of their time in listless dejection, or in finding fault with their ministers, as though the application and success of the word depended on them! To return—

In this case, observe, Moses could afford Israel no relief; and in which, as in many other instances, he was a figure of the law, which can neither give life to

(e) Heb. xiii. 14. Rev. vii. 9, 17. (f) Amos viii. 11.

the dead, nor food to the living. (*g*) God, however, of his mere bounty, without their asking it, and even without the intercession of Moses for it, rained bread from heaven for them, to wit, the manna. And exactly similar was his original gift of Christ, to his undeserving and ill-deserving people; for, unsought by them, and “without the law,” and, therefore, according to his own sovereign grace and electing love, he bestowed upon them *his unspeakable gift*. The same also was asserted by Christ himself: who “in the days of his flesh” informed the Jews, that it was not Moses, as they suggested, but God who had given them the manna; and that, in bestowing that favor upon national Israel, he had illustrated his eternal design to bestow *the true bread*, the antitype of the manna, upon *the true Israel*, the antitype of that chosen nation: “Moses,” said he, “gave you not that bread from heaven,” meaning the manna, “but my Father,” who gave that, *now*, under the gospel, “giveth you,” in common with other nations, “the true bread from heaven. For the Bread of God is he which cometh down from heaven, and giveth life unto the world.” (*h*) In their fallen state, the world of mankind are all morally and legally dead; (*i*) and as Christ is the life of all, in every age and nation of the world, that have ever lived or that ever will live a life of grace and of justification, (*k*) it is obviously true, that he “giveth life to the world,” though not to all the individuals of it: for some remain in unbelief and “the wrath of God abideth upon them.” (*l*) And although in Christ, “all

(*g*) Rom. viii. 3, Gal. ii. 19, 20. (*h*) John vi. 32, 33. (*i*) Rom. v. 12, 18. (*k*) John v. 25. Rom. iii. 21—26. Col. iii. 3, 4. (*l*) John iii. 36.

the nations of the earth are blessed ;" yet when he shall come in his glory, and all nations shall be gathered before him, "he shall separate them," not *nationally* but *individually*, "as a shepherd divideth his sheep from the goats ; and he shall set the sheep on his right hand but the goats on his left, and shall say to them on his right hand, *Come ye blessed, &c.* and to them on his left hand, *Depart ye cursed, &c.* " And these shall go away into kolasin aionion, *punishment eternal* ; but the righteous into zoen aionion, *life eternal*. (m) Nor does the type admit of any other application : God, indeed, rained the manna in the open wilderness ; yet for none but his chosen Israel, nor did any but Israelites live by it ; so, although he sent his Son *into the world*, and gave him *power over all flesh* : yet none but the elect have *grace in him*, or *live through him*. (n) It is only to the sheep that he gives eternal life. (o) Believing the Scriptures, none can believe that all the individuals of national Israel will be saved, and much less that none of other nations will be saved ; yet "in the Lord," the Lord Christ, "shall all the seed of Israel be justified and shall glory ;" (p) by whom, therefore, must be meant the true Israel of all nations, and who are the spiritual offspring of Christ, the antitype of Jacob, the progenitor of national Israel.

Chiefly, however, the manna was a type of Christ, as he is granted to his people and enjoyed by them, in the use of instituted means.

The clouds from which the manna was rained, were a fit emblem of the word and ordinances, from which

(m) Gen. xxii. 18. Matt. xxv. 31—34, 41, 46. (n) 2 Tim. i. 9. 1 John iv. 9. (o) John x. 28. and xvii. 2. (p) Is. xlv. 25. Rom. iv. 16.

we receive our knowledge of Christ, and by means of which, though *mysteriously*, he becomes the sustenance of our souls. (q)

The manna seems to have been furnished to the Israelites through the instrumentality of angels; (r) so, in the gospel and its ordinances, Christ is exhibited to believers through the instrumentality of his ministers, whom he expressly calls *angels*, or *messengers*, as the word signifies. (s) By them, according to promise, he feeds his people "with knowledge and understanding" of himself and his fulness; and thereby comforts and edifies them. (t) "*We*" said *Paul*, "are helpers of your joy." 2 Cor. i. 24. *Apollos* "helped them much who had believed through grace." Acts xviii. 27. And, by the record of the injunction delivered to *Peter*, Christ is still saying to every gospel-minister, *Feed my sheep—feed my lambs*. (u)

The Israelites, though redeemed by the paschal lambs, never lived on manna, till they were brought out of Egyptian bondage. So the elect, though redeemed by Christ, never live by faith upon him, as he is the *Bread of life*, till, being regenerated, they are delivered from the tyranny of Satan and the bondage of the law, as a covenant of works: "The life," said Paul, "which I *now* live"—*Now*, observe, *after his conversion*—"I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 20.

To exercise the faith of the Israelites, and to teach them their continual dependence upon the favor of God, the manna, though in store, was not all dispen-

(q) Is. v. 6. Hosea ii. 21, 22. Deut. xxxii. 2. Psal. lxxii. 6. Eph. iii. 16—19. (r) Psal. lxxviii. 25. (s) Rev. i. 20. (t) Jer. iii. 15. Is. xl. i. 2. Eph. iv. 11, 12. (u) John xxi. 15—17.

sed to them *at once*, nor even *by the year*, or *month*, or *week*, but *by the day*; and, that spiritual Israelites may learn to *walk by faith*, and under an abiding sense of their needy and dependent condition, their supplies from Christ are dispensed in a similar manner; for, although, "It pleased the Father that in him should all fulness dwell;" (*w*) it is nevertheless, only *day by day*, that "our inward man is renewed" from that fulness. (*x*) If a surplus of the manna bred worms in the vessels of the Israelites, how much more would a super-abundance of gifts and knowledge, or of temporal riches, tend to breed and nourish pernicious worms in the vessels of our depraved hearts! Gifts *alone* make a man only *as sounding brass and a tinkling cymbal*; 1 Cor. xiii. 1, 2; *knowledge puffeth up*; Chap. viii. 1; and *the care of this world and the deceitfulness of riches choke the word* and render the hearer *unfruitful*. Matt. xiii. 7, 22. From the success of the Israelites, however, in gathering the manna, believers are encouraged to hope, that, in the diligent use of means, God will bestow upon them such a measure even of temporal blessings, as in their several stations, will best promote their real comfort and usefulness in the church and in the world: "As it is written, *He that gathered much had nothing over*; having to distribute a part to those who were deficient; and *he that gathered little had no lack*;" his deficiency being supplied from the abundance of others. 2 Cor. viii. 14, 15. Exo. xvi. 17—20.*

To prove their faith and obedience, though the manna was freely given, the Israelites were required *daily* to go out to gather it; (*z*) the doing of which im-

(*w*) Col. i. 19. (*x*) 2 Cor. iv. 16. * Superior gifts and knowledge, too, are bestowed on some, for the benefit of others. 1 Cor. xiv. 1—6. Eph. iii. 1—9. and many other places. (*z*) Exo. xvi. 4.

plied faith in the power and promise of God to furnish it, and was an act of obedience to his revealed will; so although Christ is freely given, God has appointed means, in the use of which we are to enjoy him; such as *reading the word, hearing the gospel, attending ordinances, prayer, &c.*; and if our faith is of the right kind and in proper exercise, it leads us daily to the Bible and to the Throne, seeking spiritual supplies from Christ, and, as opportunities are afforded, to public means also, believing that God has appointed them, and that he has connected our growth in grace and in the knowledge of Christ, with the diligent and prayerful observance of them. (a) Yet, how necessary, alas, are the exhortations—"Search the Scriptures—Pray without ceasing—Not forsaking the assembling of yourselves together, as the manner of some is." (b) And how deplorably languid, must be the *faith* and *hope* and *zeal* of those professors who, on slight pretenses, can stay at home, time after time, while the sacred manna is dropping within their reach, and especially at their own respective places of worship, where, by church-relation and covenant-obligation, they are solemnly engaged to be found! It is, in effect, saying of Christ, or, at least of his word and ordinances, as the ungrateful Israelites said of the manna, "our soul lotheth this light bread." (c)

On the sixth day, preparatory to the Sabbath, there fell a double portion of the manna, and the people gathered accordingly. (d) Did this typically signify, that believers, at the close of life, and the church, in her latter day glory, should have a double portion—

(a) Is. xl. 31. 1 Pet. ii. 2. and 2 Pet. iii. 18. (b) John v. 39. 1 Thess. v. 17. Heb. x. 25. (c) Num. xxi. 5. (d) Exo. xvi. 22—26.

a very abundant knowledge of Christ and very large communications of grace from him, preparatory to the heavenly, the eternal sabbath? (e) During the Sabbath, indeed, as well as other days, the Israelites lived on manna, yet without the labor of gathering it; so "Christ who is our life" on earth, will be our life in heaven, yet *there* without any use of means, or efforts of faith. To signify this, Christ *in heaven*, is likened to the golden pot of manna, which, by divine order, was deposited in the *holy of holies*. (f)

The Lord also gave the Israelites flesh, and that to satiety. (g) This likewise has been considered by some as a type of Christ, whose "flesh is meat indeed and whose blood is drink indeed;" but, as the quails were not, like the manna, from above, and as their flesh is never, like that bread, called "spiritual meat," (h) I understand them to have been an emblem of worldly things, such as riches, honors and sensual gratifications, of which God, in his Providence, (and sometimes in a way of chastisement) suffers his people to partake, according to their carnal appetites; and which, being so granted, like the quails to Israel, prove, in the end, a plague rather than a comfort—a curse rather than a blessing. At best, they can only feed the body and gratify the carnal mind; and, in many instances, like the residue of the quails, "they take wings and fly away," while, like the Israelites, we are yet in the wilderness. (i)

No sooner were the Israelites supplied with bread, than we find them again in distress for the want of

(e) Psal. xxxvii. 37. Is. xxx. 26. (f) Exo. xvi. 33, 34. Heb. ix. 4, 24. Rev. ii. 17. (g) Psal. lxxviii. 29. (A) 1 Cor. x. 3. (i) Psal. lxxviii. 36, 31.

water; and as full, too, as ever of murmuring against God and against Moses. Yet Moses cried unto the Lord on their behalf, and the Lord having specified a certain rock, directed him to smite it with the rod in his hand, assuring him that water should flow from it. (*k*) And, that the miracle, according to promise, was wrought—that water in great abundance flowed from the rock when smitten, is asserted by the inspired Psalmist. (*l*) In this instance, Moses sustained a twofold character: in his intercession, he typified Christ interceding on behalf of his guilty people; but in smiting the rock, he represented God the Father, smiting with the rod of Justice, the human nature of Christ, in which, as our substitute, “he was wounded for our transgressions and bruised for our iniquities;” (*m*) and who, being crucified, became “a fountain open for sin and uncleanness,” and thereby, a fountain of life and of all grace and spiritual consolation. (*n*) That such is the mystical signification of this rock, we have the testimony of an apostle; and who also seems to concur with many Rabbinical writers in asserting, that, as a constant miracle, this rock itself as well as the water flowing from it, followed the Israelites through the wilderness; “they drank,” saith he, “of that spiritual,” that *mystical* “rock, that followed them; and that rock was Christ;” not *literally*, but *mystically*, as the water flowing from it, was a type of the gospel and of all spiritual blessings, flowing from Christ and accompanying the church during her pilgrimage in the wilderness of the gentiles. (*o*)

(*k*) Exo. xvi. 3—6. (*l*) Psalm cv. 41. (*m*) Is. liii. 5, 6, 10. (*n*) Zech. xiii. 1. John vii. 37—39. (*o*) 1 Cor. x. 4. comp. Hosea ii. 14, 15.

This transaction took place at *Rephidim*, soon after Israel left Egypt; (*p*) but the water, on account of their unbelief and rebellion, being stayed, in the first month of the *fortieth*, the *last* year of their wilderness-journey, the same was repeated at *Kadesh*. (*q*) But, as Christ was not *literally* crucified a second time, I understand this as typifying that *second*, that *new* opening up of the way of salvation through him, which will be granted to the Jews in the latter day; when the gospel, which, for their unbelief and contempt of the Messiah, has long since been taken from them, will be restored; and when he shall pour upon them "the spirit of Grace and of supplication and they shall look upon him whom they have pierced and mourn." (*r*) And, as the Israelites at Kadesh, witnessed those faults and imperfections in Moses and Aaron, for which God denied them the honor of bringing the people into Canaan, nay, soon removed them by death; so at the time of their calling, the Jews, regenerated and enlightened by the Holy Spirit, will discover the incompetency of the Mosaic covenant and the Aaronic priesthood to bring them to heaven; and, abandoning both, as being divinely abrogated, will "seek the Lord their God and David their king," their long despised Messiah; "and shall fear the Lord and his goodness in the latter days." (*s*)

Next we find Israel attacked by Amalek, a formidable enemy. (*t*) Amalek, as remarked in the former discourse,* seems to have been a kind of wandering monarch, followed by a large host and committing out-

(*p*) Exo. xvii. 1—7. (*q*) Num. xx. 1—11. comp. chap. xxxiii. 14, 36. (*r*) Matt. xxi. 43. Zech. xii. 10—14. (*s*) Num. xx. 12, 13, 24, and xxvii. 12—14. Hosea iii. 5. (*t*) Exo. xvii. 8, &c. * Page 26.

rages wherever he went.* May he not justly be viewed as an emblem of Satan, who being "the prince of the devils," and "the god of the world," has in his train and under his influence, a large host both of fallen angels and of wicked men, and who as a ravenous lion, walketh about seeking whom he may devour?" Hence Amalek, in his attack upon Moses and Israel in the wilderness of Rephidim, might typify Satan assaulting Christ in the days of his flesh, and the church, in the days of her pilgrimage, in the wilderness of this world. But as Christ, in person, vanquished him, the church, by consequence, is secure of victory over him. (u) This is strongly set forth in the type, in which Moses and Joshua are strangely united. Moses having given directions for conducting the war, ascended an eminence, with the miraculous rod in his hand, leaving Joshua to fight the battle. In this remarkable occurrence, therefore, we have a twofold type of Christ: In *Moses* we behold him, as making known his will concerning the spiritual warfare of the church, and then ascending to heaven, to act as our intercessor there; and though he has withdrawn the rod of miracles, yet, in *Joshua* we behold him, as by his Spirit and Providence, he is nevertheless, "the leader and commander" of his spiritual Israel upon earth; and having all gospel-ministers and other saints under his direction—all the holy angels, as "ministering spirits," at his command—and "all principalities and powers" whether on earth or in hell, under his control—he cannot possibly fail of complete and everlasting victory. The suc-

* The author of *Dibre Hajamin* makes the army of Amalek to have consisted of an immense number, all exercising divinations and enchantments. See Bp. Patrick on Exo. xvii. 8. (u) Matt. iv. 1—11. Rom. xvi. 20.

cess of Israel depended on the lifting up of the hands of Moses, on the chosen hill; and much more does that of spiritual Israel depend on the lifting up of the hands of our divine intercessor, on the heavenly mount. In Moses, indeed, there was weakness; and when, through weariness, his hands hung down, Amalek prevailed; which being discovered, he was placed upon a rock and stayed by Aaron and Hur; "so that his hands were kept steady until the going down of the sun," when the victory in favor of Israel was complete. But Christ, with untiring strength as well as inflexible fidelity, "ever liveth to make intercession for us;" and hence, till the sun of natural life, in every saint, shall go down in death, and till the whole day of the church in this world shall end, his intercession will avail *in heaven*, while *upon earth*, his infinite wisdom shall *conduct the war* in which we are involved, and his almighty grace and providence *fight every battle*, in which we shall be engaged; for in these he will neither intermit nor relax, till Satan shall be chained in hell, (w) and Zion glorified in heaven. (x)

Admitting *Amalek* to have been an emblem of *Satan*, the two kings of the Amorites, *Sihon* and *Og*, may be viewed as emblems of the *world* and the *flesh*, and the *Midianites*, a set of mungrel Israelites, (y) with the mercenary *Balaam* on their side, as prefiguring *mystical Babylon*, consisting of *nominal christians* and encouraged by a *venal priesthood*; But as those enemies of national Israel were all conquered by Moses; (z) so all the correspondent enemies of

(w) Rev. xx. 1--10. (x) Eph. v. 27. (y) Gen. xiv. 2. 1 Chron. i. 82. (z) Exod. xvii. 10--18. Numb. xxi, 21--27, and Chap. xxxi. 1--8.

spiritual Israel shall be conquered, nay, destroyed by our Lord Jesus Christ; (a) and, as upon the conquest of their enemies, Israel entered into their promised inheritance, so, upon the destruction of their body of sin, "the spirits of the just are made perfect," (b) and, upon the destruction of mystical Babylon, the church shall enter into her *millennial*, and, eventually, into her *heavenly* glory. (c)

As with Amalek and with every other enemy, the Israelites were divinely authorized to maintain perpetual war, (d) so both the saints *individually* and the church *collectively* are divinely authorized, yea, required to maintain an unceasing war with Satan—sin—the world—the flesh, and with all antichristian principles and practices, till the contest shall issue in our everlasting victory and triumph. (e)

What if Satan, like Arad, (f) succede in taking some of the camp prisoners? They are either hypocrites *whom he may devour*, (g) or saints whom, for their good, he is permitted *to buffet*. (h) And, what if, like Amalek, he is suffered to smite and fell some of the lingering? (i) Let this remind us that we are in an enemy's land and excite us to greater diligence; (k) or, if some must die by the hand of persecution, they will only, as were the martyrs before them, be taken away from the evil to come, and be brought the sooner to that "rest which remaineth for the people of God." (l)

(a) Heb. ii. 14. 1 John iii. 8. Rom. vi. 13, and vii. 24, 25. John xvi. 33. Rev. xi. 18. and xviii and xviii. chapters. (b) Heb. xii. 23. (c) Is. xxv. 7, 8. and xxiv 1, 2. Rev. xix. 7, and chap. xxi. (d) Exo. xvii. 16. Num. xxi. 33, 35. Deut. vii. 2. (e) James iv. 7. Rom. vi. 12, 13. xii. 2. xiii. 14. 1 Tim. iv. 7, 8. Rev. ii. 10. (f) Num. xxi. 1. (g) 1 Pet. v. 8. (h) 1 Cor. v. 5. 2. Cor. xii. 7. (i) Deut. xxv. 18. 2 Pet. iii. 17. (k) 2 Pet. i. 5—10. (l) Is. lvii. 1. Heb. iv. 9.

Another and a very instructive instance in which Moses was a type of Christ, is recorded in the *twenty-first* chapter of the book of Numbers. Here we find the Israelites, while compassing the land of Edom, becoming greatly discouraged, and outrageous in their murmurings against God and against Moses, for bringing them out of Egypt, to die, as they supposed, in the wilderness. Their course was retrograde and their way rough. "There is," said they, "no water and our soul lotheth this light bread," meaning the manna. How similar, alas, are sometimes the condition and complaints of professors, yea of real saints, under the present dispensation! We seem, at times, to be going backward rather than forward; our way is rough—full of stumbling stones and unexpected trials; the water of comfort fails, and, having lost our spiritual relish, our souls almost lothe the gospel itself; yea, like *Asaph*, we are tempted to think that even the Egyptians of this world are better off than we. (*m*)

To convince the Israelites of their sin and of their dependence upon divine favor, "The Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died."

In a typical point of view, this historical fact has, in my humble opinion, been constantly misunderstood. As far as my reading and hearing on the subject have extended, it has always been understood as designed to illustrate the moral depravity infused into our first parents by the old serpent, the devil, and which, by ordinary generation, has infected all their posterity with the mortal poison. This, in itself, is indeed an

awful and lamentable truth ; (n) yet not what is herein typically illustrated. It is not supported by analogy. The venom of the *old serpent* is, in Adam's family, *hereditary* ; that of the *fiery serpents* was only in those who were *personally* bitten of them ; the bite of the old serpent *infused sin* ; that of these serpents was a punishment *for sin*. Wherefore, I understand the *fiery serpents* to have been an emblem of the *curse*, including all the evils, temporal and eternal, to which mankind are liable in consequence of sin ; (o) and their *fiery stings* as intended to illustrate the *effects of the curse* in common, but especially *the stings of a guilty conscience* ; which, in many instances, are exceedingly fiery and distressing ; the law is called a *fiery law*, and is said to *work wrath* ; (p) the guilt of having transgressed it, lying upon the conscience, is "a burden too heavy" for a poor sinner to bear, and fills him with fearful apprehensions of everlasting burnings. (q) Conviction, therefore, like the sting of the fiery serpents, does not communicate sin, but gives keen distress on account of it. (r)

Convictions are of two kinds ; those which carnal persons may have, and those which are peculiar to the regenerate.

The convictions of the carnal may be such as arise entirely from the light of nature : such are those of the heathen, who, though they have not the written law, *show the work of the law of nature written in their hearts, their conscience also bearing witness* whether their conduct, according to that law, be right

(n) Gen. vi. 5. Psal. li. 5. Rom. v. 12. Job. xiv. 4. (o) Gen. ii. 16, 17. iii. 16—19. Prov. iii. 33. Zech. v. 3, 4. Job. xxi. 17. Prov. xxvi. 2. (p) Context. ver. 2. Rom. iv. 15. (q) Psal. xxxviii. 4. Is. xxxiii. 14. (r) Acts ii. 37.

or wrong, *and their thoughts the meanwhile accusing or else excusing*, both themselves and *one another* ; (s) or they may be such as are produced partly by the light of nature and partly by the testimony of the Holy Spirit ; for, as the Spirit strove *with* [not in] the antediluvians, in the ministry of Noah, and *with* [not in] the Jews, in the messages of Moses and the prophets, (t) so, in the written word and in the labors of all whom He qualifies to preach, He strives *with* [not in] mankind under the present dispensation. Thus he testifies to them their guilt and condemnation as transgressors of the law ; (u) their aggravated criminality in disbelieving the record that God has given of his Son, (w) and that unless born again and brought to experience “repentance toward God and faith toward our Lord Jesus Christ,” they must perish for ever. (x) This external testimony of the Spirit, however, is a very different thing from his internal work of regeneration. The *former*, when alone, always has been and always will be resisted ; (y) but the *latter* never has been and never can be rendered ineffectual. It is a work in which he quickens the dead, enlightens the blind, and makes the rebellious willing ; in a word, it is that good work, which having begun, *he will perform*. (z)

This will more fully appear while we notice those convictions which are peculiar to the regenerate. These, while they include all that is discovered by the light of nature, and are greatly promoted by the

(s) Rom. ii. 14, 15. (t) Num. xi. 25—29. Neh. ix. 30. Zech. vii. 12. (u) Rom. iii. 19, 23. (w) John iii. 19. 1 John v. 19. (z) John iii. 7. Acts xx. 21. Luke xiii. 3, 5. (y) Gen. vi. 3, 5. Acts vii. 51—53. (z) Eph. ii. 1, 5. 2 Cor. iv. 6. 1 Thess. i. 5, 6. Psal. cx. 3. Philip. i. 6.

external testimony of the Spirit, arise, nevertheless, chiefly from a knowledge and experience which, in the former case, do not exist. Quickened and enlightened by the internal operations of the Holy Spirit, the regenerate understand and realize spiritual things as others neither do nor can. (a) While the carnal, discovering only the letter of the law, feel convicted merely of their actual sins; the regenerate discovering its spirituality, perceive, that it requires purity within as well as without—holiness of nature as well as of life; and that for their want of conformity to it, as well as for their transgressions of it, they are under its curse. (b) “By the law” of God, thus understood, “is the knowledge of sin,” and of the revealed fact, that “by the deeds of the law there shall no flesh be justified in his sight.” (c) Nor does this knowledge of the law lead a sinner to blame it, as being too strict, but to commend it and to take all the blame of his condemnation by it, to himself. Like Paul, he says, “the law is *holy, just, good, and spiritual*, but I,” as to my fallen nature, “am carnal;” and, being unable to answer the demands of divine justice against me, like an insolvent debtor or a proscribed criminal, I am “sold under sin.” (d) Most clearly, however, the regenerate discover the excellence of the law in the glass of the gospel. Herein they behold the Son of God, in human nature, “made under,” and obeying that very law which they have transgressed and dishonored: and while they learn the holiness of its precepts from the perfection of his life, they learn, equally, the righteousness of its penalty, together with the inflexibility of divine justice, the infinite evil of sin and the wonders of sovereign

(a) 1 Cor. ii. 10, 14. (b) Gal. iii. 10. (c) Rom. iii. 20. (d) Rom. vii. 12, 14.

Love, from his agonizing prayer in Gethsemane and his dying groans on Calvary. (*e*)

“ The luster of that holy law,
Thus honored, fills our minds with awe ;
And Calv’ry’s scenes at once reveal,
More love and wrath than heaven and hell.”

As the convictions of the carnal and those of the regenerate, differ in their causes, so also in their results. Those of the carnal, either prove like the goodness of Ephraim which was “as a morning cloud and the early dew” that “goeth away;” (*f*) or they drive their subjects to despair, and in some instances to suicide, as in the case of Judas. Thus, as under the stings of the fiery serpents, “much people of carnal Israel died,” and without any knowledge of the typical remedy; so, it is to be feared, that many under mere natural and legal convictions, and after having felt them more or less, for months or perhaps for years, at length die without any saving knowledge of Christ, and consequently under the curse. “The sorrow of the world worketh death.” (*g*) But the result of those convictions of sin, which the regenerate feel, is not so: these indeed, also produce death, but it is a death which is in order to life; a death to the law, to all hopes of salvation by their obedience to it; and which is indispensable to an experimental life of justification in Christ. (*h*) Thus “godly sorrow worketh repentance unto salvation not to be repented of.” (*i*)

The same also further appears in the course taken by the surviving Israelites; for seeing that many of their nation had died under the bite of the serpents,

(*e*) Matt. xxvi. 36—46. Luke xxii. 39—47. John xix. 30—37. Rom. iii. 25, 26. 1 Pet. iii. 18. (*f*) Hosea vi. 4. (*g*) 1 Cor. x. 9. 2 Cor. vii. 10. (*h*) Rom. vii. 9. Gal. ii. 19—21. (*i*) 2 Cor. vii. 10.

and sensible, that, as to any thing they could do to prevent it, they must share the same fate, "the people came to Moses," their national mediator with God, "and said, We have sinned; for we have spoken against the Lord and against thee; pray unto the Lord that he take away the serpents from us." So all truly sensible sinners, informed that Christ is the only Mediator between God and men, go to him with similar language: Lord Jesus, say they, we have sinned against the Father, by transgressing his righteous law, and against thee, by hitherto trusting in ourselves, to the contempt of thy precious blood and perfect righteousness; yet now, even now, intercede for us on the ground of what thou hast done and suffered for guilty, helpless sinners, such as we. "Lord save we perish!"

Nor is the type any less appropriate, in regard to the remedy prescribed. "The Lord said unto Moses, Make thee a fiery serpent and set it on a pole," a *banner* or *ensign*, as the word signifies; or *on a high place*, as it is rendered in the Targum of Jonathan. "Moses," obedient to the divine order, "made a serpent of brass," a suitable material for the purpose; for being burnished and elevated, when shone upon by the sun and moved by the wind, it acquired a great likeness to the fiery flying serpents; at least, reminded the Israelites of them—and might be seen from all parts of the camp. That, in furnishing this remedy for Israel, Moses was a type of Christ, who for the sake of his people "sanctified," *prepared* or *devoted* himself, (*k*) that he might be an effectual remedy against the deadly curse due to them for their sins, admits of no doubt; Christ himself having made the application: "As Moses," saith he, "lifted up the serpent in the

(*k*) John xvii. 19. Eph. v. 2.

wilderness, even so must the Son of Man be lifted up," upon the cross, and in the preaching of the gospel; "that whosoever believeth on him should not perish, but have eternal life." (l)

Moses, in preparing this remedy, typified Christ,

1. In his *assumption of human nature*: for, as the brazen figure which Moses made, had the *form*, without the *poison* of a serpent; so Christ, though made in the *likeness* of sinful flesh, was *without sin*. (m)

2. In his *vicarious sufferings*: for, as the brazen serpent, on the pole, was exposed to the scorching beams of the sun and to all the effects of beating storms and tempests, as the means of saving the Israelites from temporal death; so Christ, on the tree of the cross, was exposed to the fiery curse of God's righteous law and to the beating storms and tempests of Satan's last and most rageful assaults, to save his guilty people from death eternal. (n) Nor was the form of a serpent chosen for this purpose, without design: for, being an emblem of the curse, it most fitly typified him, who (strange to tell) was made "a curse for us." (o) And,

3. In *the exhibition of him in the gospel*. Was the serpent to be exhibited in the *wilderness*? In the *wilderness* of this world, Christ was crucified and is to be preached. Was the serpent exhibited in the most public manner; it being raised on a pole and that on an eminence, where all that had eye-sight might behold it? So Christ is to be preached in the most public and explicit manner possible, that all who have spiritual eye-sight, however weak or small, may see that *he* and *he only* is "the end of the law for right-

(l) John iii. 14, 15. xii. 32, 33. (m) Rom. viii. 3. Heb. iv. 15.
(n) Matt. xxvii. 39—44. 1 Pet. ii. 24. iii. 18. (o) Gal. iii. 13.

eousness to every one that believeth." (o) Did the serpent appear the more brilliant and manifest by means of the sun and wind? So Christ becomes the more conspicuous and attractive, when exhibited in the light of the gospel, and presented to the understanding of sinners by the *ruach, the wind* of the Holy Spirit, who is "the Spirit of wisdom and revelation in the knowledge of him." (p) Looking to the serpent, implied a sense of danger and faith in the remedy; so does looking to Christ. (q) Did every bitten Israelite, on looking at the serpent *live*, that is, receive health and comfort? So every sinner, stung by the guilt of having transgressed the law and conscious of deserving its dreadful penalty, on looking to Christ by faith, receives spiritual health and unutterable consolation. (r) Did the remedy thus prepared and exhibited seem to invite the bitten Israelites to look to it for a cure? So Christ is constantly saying to all capable of seeing (and which is true only of the regenerate) "Look unto me and be ye saved, all the ends of the earth"—an invitation applicable to sensible sinners of all nations, wherever the Bible is sent or the gospel preached. (s) And as there is no evidence in the history, that any of those who confessed their sins and for whom the remedy was exhibited, failed of looking to it and living by it; so there is no instance upon sacred record of one, *even one*, in whom the good work of regeneration was wrought, who was not also enabled, by faith, to look to Christ, or who, looking to him, perished. (t)

But while such is the general use proper to be made

(o) Mark xvi. 15, 16. Rom. x. 4. (p) 2 Tim. i. 10. Eph. i. 17. comp. 1 Kings xix. 11. John iii. 8. (q) Matt. viii. 2. Mark v. 25—28. John vi. 45. (r) Jer. xxxiii. 6. 1 Pet. i. 8. (s) Is. xlv. 22. Matt. xi. 28. (t) Zech. xii. 10. John vi. 40. 1 Pet. ii. 7.

of this type in public preaching, it has, nevertheless, a primary and most pertinent and important application to the visible church in gospel times, of which national Israel was an illustrious type. (*u*)

To the murmurings of national Israel, as noticed at the commencement of this article, the murmurings of New-Testament professors, those of true believers not excepted, lamentably correspond.

To the bite of the judicial serpents, answer those legal convictions and terrors, as also all other distressing visitations which God brings, or suffers to come, upon his professing people, to awaken them to a sense of their evil ways, and that they may feel more deeply their dependence upon his favor in Providence, and, especially, upon his pardoning and sanctifying grace in Christ Jesus. (*w*)

And as "much people of Israel died" under the judgment of the serpents, there is great reason to believe, that many of God's own children, though pardoned and saved through Christ, are, nevertheless, for their unworthy conduct—their worldly mindedness—their ungrateful murmurings—and, especially for their distrust of Christ and their neglect or abuse of his ordinances, taken away, by temporal death, as a token of God's displeasure and as a warning to others. In this way, even Moses and Aaron, those eminent ministers of God, were removed. (*x*) And for such reasons, many of the Church at Corinth, were "weak and sickly" in their bodies as well as their souls, and *many slept*, not only as sleep denotes spiritual lethargy, but also as it denotes corporal death. (*y*)

(*u*) 1 Pet. ii. 9. (*w*) Psal. lxxxviii. 14—16. 1 Pet. iv. 17—18. Rev. iii. 14—20. (*x*) Numb. xx. 12, 23—29, and xxvii. 12—14. (*y*) 1 Cor. xi. 30—32. John xi. 11—13.

In the awakening which took place among the surviving Israelites, we have a striking illustration of what commonly follows in the church, or in any branch of it, when God, in that judicial manner, calls some professors away. "When his judgments are abroad in the earth, the inhabitants of the world will learn righteousness;" and by whom are meant his own people, who, though not *of the world*, yet *inhabit it*; and from whom, in the next two verses, the wicked are distinguished. (z)

As the Israelites considered and confessed their sins against the Lord and against Moses; so the saints, thus awakened, reflect upon and confess their sins, both against the Father and the Son—the law and the gospel; and remembering from whence they are fallen, "They repent and do their first works." (a)

And as, thereupon, the divinely appointed remedy was exhibited under a new type, and the penitent Israelites reprieved and pardoned; so, to awakened and penitent saints, the same remedy, Christ crucified, is anew revealed, and, for his sake, they are pardoned and spared for further comfort and usefulness in the church upon earth: "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (b)*"

(z) Is. xxvi. 9—11. 2 Cor. vii. 11. (a) Rev. ii. 5. (b) 1 John i. 9. Comp. Eph. iv. 30—32, and v. 14.

* In taking leave of this article, let us learn something even from the subsequent conduct of the Israelites in regard to the brazen serpent. That they took it with them, was commendable; God having rendered it so eminently useful to them; but, instead of preserving it merely as a memorial, "the children of Israel did burn incense to it." Thus their posterity have not merely preserved the letter of the ceremonial law with a commendable care, but, alas, have pertinaciously continued in the observance of its

Of the law delivered through Moses to Israel, we take no notice here, as it will be considered in future discourses.

In connexion with the delivery of it, however, we

rites; and which, (the antitype being come and that law being abolished,) is in God's account no better than idolatry and abomination. Is. lxvi. 3. Philip. iii. 3—10. Thus also the papists, instead of consistently embracing the doctrine of the cross, superstitiously idolize the *supposed splinters of it*; and instead of regarding the *host* as an *emblem* of Christ crucified, worship it as if it were Christ himself. But as *Hezekiah* called the idolized serpent *Nehushtan, a piece of brass*, and nothing else; *Paul* called the ceremonial law "a shadow of good things to come," and nothing else; (2 Kings xviii. 4. Col. ii. 17. Heb. x. 1.) and, in like manner, we affirm of the *splinters* and of the *host* idolized by the papists—They are, the former *wood*, and the latter a *wafer*, and nothing else; yea, rejecting both *transubstantiation* and *consubstantiation*, we hesitate not to say even of the elements divinely appointed to be received by communicants at the Lord's table—They are, in their nature, nothing but *bread and wine*, and, in their use, nothing but *commemorative symbols* of the sacred body and precious blood of our blessed REDEEMER. Matt. xxvi. 26—29. 1 Cor. xi. 23—26.

Nor can the words used by our Lord when instituting the Supper, bear any but a similar interpretation. To understand him as *literally* saying, *This* (the broken bread) *is my body*, when his body was not yet broken; and *This* (the wine in the cup) *is my blood—which is shed for many*, while it was not yet shed, but was flowing in his veins, is to understand him (shocking to mention) as asserting manifest untruths. But, understood as spoken *figuratively* and by *anticipation*, his affirmations were just and his meaning was obvious; the broken bread was a *fit emblem* of his body *broken*, and the wine a *fit emblem* of his blood *shed*, as they were *shortly* to be. Compare Ezek. v. 5; where God says of the prophet's shaven head, or rather of a lock of his hair, *This is Jerusalem*; and Luke xxii. 20; where Christ says of a vessel, then in his hand, *This cup is the new testament*; also Gal. iv. 24; where Paul says of Hagar and Sarah, *These are the two covenants*. Who ever understood these assertions literally?

While on this subject, let it be further observed, how our Lord,

find a part of Israel's history, that must not escape present remark—I mean their lamentable fall into the idolatry of making and worshipping a calf. Herein they manifested the basest ingratitude to God and the highest rebellion against him; who had said to them, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have no other Gods before me.* (f) And the conduct of Aaron, in particular, in regard to this affair, was such as abundantly demonstrated both his own imperfection and that of his priesthood; also that whereas *the law*, the céremonial law, *made men high priests which had infirmity*, sinful infirmity, there was a necessity for the true High Priest, “who is holy, harmless and undefiled,” and “who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s.” (g) Here, to express God’s indignation at idolatry, as in the preceding case, to mark his displeasure at murmuring, many were judicially cut off; and in both instances, as a warning to survivors; yet upon the intercession of Moses, who, in their behalf, plead their peculiar relation to God—how much the honor of his name was concerned in their preservation, and especially his promise and oath to Abraham, Isaac and Jacob, that he would bring their posterity into the land of Canaan; nay, tendered his own life for theirs—upon his thus interceding for them, I say, the wrath was stayed and the residue of the nation spared. (h) How

under a fore-sight of the popish practice of withholding the eucharistic wine from the people, solemnly enjoined the contrary: Presenting the bread, he simply said, *Take eat*; but, presenting the wine, he was more explicit, saying, *Drink ye all of it.* Matt. xxvi. 26, 27.

(f) Exo. xx. 2. (g) Heb. vii. 27, 28. (h) Exo. xxxii.

much, alas, does Idolatry prevail among spiritual Israelites! And if God had not respect to his own covenant and to our relation to him in it; and especially, if we had not "an advocate with the Father, Jesus Christ the righteous," what must be our fate! "If thou, LORD, shouldest mark iniquities, O LORD, who shall stand? But there is forgiveness with thee, that thou mayest be feared." (i)

But Moses was also a type of Christ in the erection of the tabernacle. This, which of itself might furnish matter amply sufficient for a sermon, we must necessarily treat with great brevity; other subjects, less understood, having already enlarged this discourse to nearly double the length of our prescribed limits.

That the tabernacle, as well as the temple, besides typifying Christ in his human nature, was a figure of the church, both on earth and in heaven, is so plainly revealed and so generally admitted; as to need no proof. Nor is the analogy here between Christ and Moses, either doubtful or obscure. See Ser. I. p. 35, 36.

As Moses received the pattern of the tabernacle and of all things relating to it, from God in the mount, and made it known on his descent; so Christ having received the model of the church in the mount and council of heaven, in person and by his Spirit in the prophets and apostles, has revealed it upon earth. (k)

As all the persons chosen of God either to build the tabernacle or to officiate in it, were placed under the direction of Moses; so all gospel ministers and all private christians are to perform their various service under the direction of Christ, who is *Lord of all*. (l)

(i) Is. liv. 7—10. 1 John ii. 1. Psal. cxxx. 3, 4. (k) Dan. ii. 44. John xviii. 36. Is. lxiii. 12. Matt. v. 14. Gal. vi. 10. (l) Acts x. 36. Eph. i. 22, 23.

Again; as Moses was faithful in executing all his charge, so is Christ. (*n*) Hence, as in regard to the tabernacle, "Moses finished the work," so will Christ in regard to the church. What was said of *Zerubbabel* concerning the material temple, may well be said of Christ concerning the spiritual temple; for having, by his obedience and sacrifice, "laid the foundation of this house" in a complete satisfaction to divine justice, "his hands shall also finish it," in sanctification and glorification. (*o*) The chosen materials, though dead and rough in the quarry of nature, are, by his grace, all raised and polished and so made "lively stones," fit for the spiritual building; (*p*) and thus, although earth and hell oppose, "he shall bring forth the headstone," the last of God's elect, "with shoutings, crying Grace, grace unto it." (*q*) And, as Moses had much honor from his work, Christ shall have much more from *his*; (*r*) He, "even he shall build" this "temple of the Lord and he shall bear the glory;" and "when Christ who is our life shall appear, we also shall appear with him in glory," and that in the view of the whole intelligent universe; for "he shall come to be glorified in his saints and to be admired in all them that believe. (*s*)

HITHERTO we have considered Moses as a type of Christ only in the history of his usefulness to Israel, give nunder the first head of the former discourse; but, in conclusion, we must in the same way briefly notice the interesting manner in which he took his final leave of them, namely, by pronouncing upon them, the blessing intended in the text; it being "the blessing wherewith Moses, the man of God, blessed the children of Israel before," *just before* "his death."

(*n*) Numb. xii. 7. Heb. iii. 1—3. (*o*) Zech. iv. 9. Eph. v. 25—27. (*p*) Is. li. 1. 1 Pet. ii. 5. (*q*) Zech. iv. 7. (*r*) Heb. iii. 3. (*s*) Zech. vi. 13. Col. iii. 4. 2 Thess. i. 10.

Did Moses pronounce this blessing upon Israel in a way of prayer? Let us remember the mediatory prayer of Christ for his disciples then living, and for all who should believe on him through their word. (t)

Did Moses pronounce this blessing upon Israel as a *prophet*? We have his own testimony, that, as such, he was but a type of Christ: "The Lord thy God," said he to Israel, "will raise up unto thee a *prophet* from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken:" (u) and that *this Prophet* is *Christ*, was revealed both to *Peter* and to *Stephen*. (w) As Moses, in pronouncing this blessing, foretold the various conditions of the chosen tribes, throughout the Jewish dispensation; so Christ in his own personal ministry, and by his Spirit in the prophets and apostles, foretold the successive changes of the Church, both prosperous and adverse, to the end of the world. Of this, any one must be convinced who reads and believes the scriptures; and, especially, the predictions of *Isaiah* and *Daniel*; the *twenty-fourth* and *twenty-fifth* chapters of *Matthew*; the *Epistles of Paul* to the *Thessalonians*, and the *Revelations* made to *John the divine*.

Did Moses pronounce this blessing in the character and with the affection of a *pastor*? Let us think of him who is the true *pastor* of the Church—"the great, the chief *Shepherd* and *Bishop* of our souls." (x)

Was Moses also *King in Jeshurun*, when he pronounced this blessing? Let Christians never forget, that he who is their Intercessor and Teacher, is also their *King*; and that, as God enjoined upon national

(t) John xvii. 20. (u) Deut. xviii. 15. (w) Acts iii. 22. vii. 37.
(x) 1 Pet. ii. 25, v. 4.

Israel, obedience to Moses, so, and much more, he enjoins upon *spiritual Israel*, obedience to CHRIST; saying, "This is my beloved Son, *hear him*," that is, hearken to his instructions and obey his precepts.

Finally; As Moses in pronouncing this blessing, confirmed to Israel what Jacob, by the same Spirit of prayer and prophecy, had uttered concerning them, long before; so all the *glorious things*, which, by inspiration, had been spoken of Zion from the beginning, were renewed and confirmed to her, in the promises, predictions and prayers of Christ, and especially when, like *Jacob* and like *Moses*, he was about to *depart by death*. The truth of this remark will force itself upon every one who carefully reads the *fourteenth* and the *three following* chapters of the Gospel by John.

Here the parallel ceases. Moses could do no more; but Christ *could* and *did*: he blessed his people *in his death*; he "was delivered for our offenses;" and in *his resurrection*; he "was raised again for our justification." Nay, *blessing them*, "he was parted from them, and carried up into heaven." where, as a *continual blessing*, "he ever liveth to make intercession for them." His resurrection, too, was a certain pledge of the resurrection of all that fall asleep in him. In this respect he is *the first fruits of them that slept*. Moreover, his resurrection was the pattern of ours; he *shall change our vile body, that it may be fashioned like unto his glorious body*. Nor is this all; for having transformed his redeemed *in soul and body* into his own likeness, he will introduce them into the *kingdom that was prepared for them from the foundation of the world*, and will there be the *medium* both of their glory and of their blessedness to all ETERNITY.

SERMON III.

THE DELIVERY AND AUTHORITY OF THE LAW.

DEUT. XXXIII.—2. *And he said, The Lord came from Sinai, ●
and rose up from Seir unto them; he shined forth from mount
Paran, and he came with ten thousands of saints: from his right
hand went a fiery law for them.*

HERE begins the subject of the chapter, the title of which we had in the preceding verse. The subject consists of two parts: *a solemn recognition* of what the Lord had done for Israel, and *a prophetic enunciation* of blessings, special and general, which he designed thereafter to confer upon them; the former extending to the end of the fifth verse, and the latter from thence to the end of the chapter.

In the text, Moses recognizes the Majesty of the Lawgiver, and asserts three things concerning the law.

I. He recognizes the Majesty of the Lawgiver. I say he *recognizes* it, because in this place he merely acknowledges or declares what he had seen and heard of that Majesty on Sinai's awful summit, near *forty* years before. It was the Majesty of JEHOVAH himself: *The LORD came from Sinai*; not by locomotion, or change of place, for he is omnipresent; but by a visible manifestation of his presence. This was,

1. *Very dreadful.* "It came to pass on the third day in the morning," (as the Lord had said to Moses,) "that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." ^a

By allusion to this, the psalmist in celebrating the Majesty of God, says "He looketh on the earth and it trembleth; he toucheth the hills and they smoke." ^b Then it was, that, as related in the text, *The Lord came from Sinai*, that is, *manifested himself* from thence to Israel: for "Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And the LORD came down upon mount Sinai, on the top of the mount," and that "in the sight of all the people." ^c How awful the sight! One should think the Israelites could never have lost the impression which it must have made upon them; and that it would *for ever* have blasted their unbelief—suppressed their murmurings—and eradicated every vestage of their inclination after other gods. Nay—if, for a moment, we could forget the deep depravity of human nature, and the strength of Satan's instigations, we should suppose that even the *inspired record* of that tremendous scene, wherever granted, would have confounded and silenced atheists and deists, and "gain-sayers" of every description, to the end of time.

^a Exo. xix. 9, 16, 18. ^b Psal. civ. 32. ^c xix. 17, 20. comp. v. 11.

And this, indeed, is the very reason which God himself assigned for thus manifesting his Majesty to Israel: "The LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever."^d This *thick cloud* might be designed as an emblem both of the legal dispensation, which is dark and threatening, and of that awful obscurity which conceals the divine essence from human ken, and forbids our curious prying into what, of himself or his decrees, God has not seen fit to reveal. "No man hath seen God at any time." "Secret things belong unto the LORD our God; but those things which are revealed belong unto us and to our children &c."^e In himself, *God is light*;^f yet, with reference to men, "he holdeth back the face of his throne, and spreadeth his cloud upon it;" and "giveth not account of any of his matters."^g He came down *in the sight of all the people* of Israel; he caused them to see and hear what convinced them, that of a truth his dread Majesty was there: "The LORD spake" to them "out of the midst of the fire;" they "heard the voice of the words, but saw no similitude."^h "He made darkness his secret place: his pavilion round about him was dark waters, and thick clouds."ⁱ

Chiefly, however, this vision was designed to establish the oracular authority of Moses; which, though abundantly evinced in Egypt and at the Red sea, might need this farther confirmation to repress that unbelief which was the *besetting sin* of Israel. In

^d Ibid. Ver. 9. ^e John i. 18 and Deut. xxix. 29. ^f 1 John i. 5.
^g Job. xxvi. 9. and xxxiii. 13. ^h Deut. iv. 12. ⁱ Psal. xviii. 11.

their audience, therefore, and before their eyes, such an intercommunity occurred between God and Moses, as bid defiance to unbelief itself. "When the voice of the trumpet sounded long, and waxed louder and louder, Moses spake;" and though what he then said, was not recorded by him, it was revealed to an apostle—is preserved in the New Testament—and well agrees with the circumstances of the case. The people had already trembled at the ordinary sound of the trumpet; ver. 16. but this waxing louder and louder, became at length, together with the vision, so terrible, that Moses himself said, "I exceedingly fear and quake."^k "And God answered him by a voice"—not "a small still voice," as most commentators have supposed, but by a very sonorous and articulate one—a voice that might be heard and understood by all the people; it being not only audible, but also intelligible—"the voice of words."^l None but such a voice could have comported with the promise and design of the vision and communication; the LORD having said unto Moses, *Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.* Thus addressing him, "the LORD," in the hearing of all Israel, "called Moses up to the top of the mount," which neither man nor beast might touch on pain of death; "and Moses," in full view of the people, "went up," which, without such an explicit call, neither he, nor any other man could have presumed to do.^m And having had these sensible and indubitable demonstrations of his intercourse with God, well might his nation thenceforward regard

^k Heb. xii. 21. ^l Ibid. ver. 19. ^m Exo. xix. 19, 20.

him as God's living oracle to them, and believe him and his writings *for ever*.*

To believers, it is highly grateful and confirmatory, to find the oracular authority of Moses, and consequently of his writings, thus indubitably established

* The designation too of the seventy elders, who acted in subordination to Moses, was established in a similar, though less magnificent manner: "The Lord," agreeable to his antecedent promise to Moses, "came down in a cloud, and spake unto him, and took of the Spirit that was upon him," that is, a measure of the same Spirit which more abundantly rested upon Moses, and gave it unto the seventy elders; and it came to pass, that when the Spirit rested upon them, they prophesied," that is, they immediately possessed and manifested such wisdom and eloquence as altogether transcended their natural capacities; and which was intended as a sign to the nation, that they were chosen and qualified of God to act as coadjutors to Moses in matters of government. It is added, "and did not cease," that is, from prophesying. Herein, however, our translation follows the Chaldee paraphrase, (יְפַחַם אֶת־רוּחַ) and not the original; for the Hebrew (יָפַח אֶת־רוּחַ) literally signifies, *they did not add*; and which is favored by the LXX. who render it, καὶ οὐκ ἔτι προσέθετο *and they did not add any more*. Hence this clause has generally been interpreted to mean, that they prophesied *that day* and never afterward. But as the gift of wisdom, to answer its design; must have remained in them to qualify them for their official work; it is highly probable that the gift of prophecy, in its kind, remained in them also, for the purpose of re-confirming the authority by which they acted, whenever that authority was called in question. Wherefore, I understand the clause *they did not add*, to mean, either, that they did not *affect or exaggerate*; but that, in singing, speaking or acting, however much they were transported above themselves, they never *exceeded*, as the word also signifies, (2 Chron. ix. 6.) the impulse of the Holy Spirit upon them; or, that their prophesying, aside from the record of the fact itself, *added nothing* to the prophetic writings; it being designed merely to show that their call to the station they were to fill, was of God, and not a pretence of their own, to secure aggrandizement, nor a device of Moses, to lessen his own labor. And, accordingly, what they uttered, was not *added* to the inspired volume. See Numb. xi. 16, 17, 25.

by the intercourse which God held with him at Sinai. How much more, then, should our faith and hope be confirmed in the gospel, and therefore in Christ as **THE LORD OUR RIGHTEOUSNESS**, while we consider the intercourse which he enjoyed with heaven, and the testimony thence given of him, at his baptism and at his transfiguration. Rising from the waters of Jordan, in which he was baptized, he received the most illustrious demonstrations of heavenly approbation, in his thus ratifying this ordinance for the observance of believers in all subsequent generations, and of the concurrence of the Father and of the Holy Spirit with him, in all the objects of his Mission, as the Messiah; yea more—the highest possible attestation to his divine Sonship, and consequently to his proper divinity:—In the sight, not only of *John*, the administrator,* but also of the thousands then and there assembled,† the Spirit, like a dove, descended upon him,‡ and in the audience, no doubt, of all present, the Father, from heaven, proclaimed, *This is my beloved Son, in whom I am well pleased.*"

* This being the sign by which he was to know him. John. i. 32—34.

† For herein he was made manifest to Israel. John i. 31. Comp. Luke iii. 21, 22.

‡ Why, in the interpretation of this passage and its parallels, so many efforts have been made, to exclude the *form* and retain only the *motion* of the dove, I am unable to perceive. Luke says, "The Holy Ghost descended *συνταριχθεῖς ἵδωι, ὡς περὶ στήν* in a corporeal form, like a dove upon him." That the divine Spirit, on that occasion, assumed some visible form is evident, and why not that of a dove, the well-known emblem of innocence? Grotius and Dr. Owen, with much probability, supposed that what was visible was a bright flame in the shape of a dove.

⁂ Matt. iii. 15—17. Mark i. 9—11. and Luke iii. 21, 22. Comp. John xii. 28—30.

The same testimony also was repeated at his transfiguration ;^o when, having taken with him *Peter* and *James* and *John*, a competent number of credible witnesses, "into a high mountain apart,* he was" suddenly *metamorphosed* "before them;" so that *his face did shine as the sun, and his raiment was white as the light* ; and, *behold there appeared unto them*, (that is, unto the three disciples,) *Moses* and *Elias* talking with him, (Christ,) and *who*, according to *Luke*, *appeared in glory*, in the glory of their heavenly forms, *and spake of his decease, which he should accomplish at Jerusalem*. The sight so enraptured Peter, that he seems to have thought it would be heaven enough to remain there : he "said unto Jesus, Lord it is good for us to be here ; if thou wilt, let us make here three tabernacles : one for thee, and one for Moses, and one for Elias." "For," according to *Mark*, "he wist not what to say," and, according to *Luke*, he spake, "not knowing what he said," so powerful were his mingling sensations of fear and joy. But, how short the vision ! The glory of heaven cannot be sustained by the church on earth—the glorified saints have no need of tabernacles made with hands—nor must the most eminent of them be trusted in or worshiped. Therefore, *while he yet spake, behold a bright cloud*, denoting the divine presence, *overshadowed them*, that is, *Jesus, Moses, and Elias*, the two latter of whom the disciples saw no more ; *and behold a voice out of the cloud*, the voice of God the Father, *which*, repeating the testi-

^o Matt. xvii. 1—9. Mark. ix. 2—10. and Luke ix. 28—36.

* Doubtless one of the mountains of Israel, but whether *Tabor* or *Heron*, or any other of those pitched upon by different writers, is neither certain nor material.

mony given of Christ at Jordan, said, *This is my beloved Son, in whom I am well pleased*, HEAR YE HIM—him in whom the dispensation of Moses “is abolished,”^p and the predictions of the prophets, represented by that distinguished one, *Elias*, are fulfilled;^q and who was thenceforth to be heard, believed, and obeyed, as the sole oracle and sovereign of the church.^r Wherefore, as that *thick cloud*, which appeared on mount Sinai, might be designed to symbolize the dark and threatening dispensation, through which God spake to national Israel, *by Moses*, this *bright cloud*, which appeared on the mount where our Lord was transfigured, might, in like manner, be designed as an emblem of the luminous and glorious dispensation of the gospel, through which God speaks to spiritual Israel, *by his Son*.^s

Upon this incontrovertible and unequivocal testimony borne to the divine Sonship of Christ, the apostle Peter, as one of those who heard it delivered, still confidently relied, when, in prospect of his approaching dissolution, he recommended to surviving saints, an unwavering steadfastness in the faith of the gospel: “I will endeavour,” said he, “that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him, from the excellent glory, *This is my beloved Son, in whom I am well pleased*. And this voice which came from heaven

^p 2 Cor. iii. 13. ^q Matt. v. 17. ^r Psal. ii. 6. xlv. 11. and Mark ix. 7. ^s Heb. i. 2.

we heard, when we were with him in the holy mount."¹

From Him, to whose divine Sonship God the Father bore this unequivocal testimony, all the writers of the New Testament received their call to the apostolic office and the instructions and gifts requisit to the performance of their apostolic work. *Paul* excepted, they were all of the original twelve whom *He ordained and sent forth to preach*, endued with power to work miracles, in confirmation both of their mission and their doctrine."² With the above exception, it can scarcely be doubted, that they were all among those who were converted under the *ministry* and baptized by the *hands* of John the baptist, whom God sent to preach and baptize,³ and thereby, instrumentally, *to make ready a people prepared for the Lord*, the Lord Christ,⁴ and whom, as soon as he was made manifest to Israel, they followed.⁵ Nay, comparing Matt. iii. with chap. iv. 18—22, and Luke iii. 21, 22, it must seem highly probable, that (excepting as above) they were all present at the baptism of Christ, and of course that they heard the voice of the Father proclaiming Him to be his Son; and three of them we know heard this proclamation when it was repeated at the time of his transfiguration. Are they, then, to be charged with unreasonable credulity for believing that he was THE SON OF GOD? It is certain, too, that they were of those among whom "The LORD JESUS went in and out," during the whole of his public ministry, and "to whom also he showed himself alive after his passion,

¹ 2 Peter i. 14—18. ² Mark. iii. 13—19. Comp. Matt. x. 1—4. and Luke ix. 1, 2, 10. ³ John i. 6, 7, 33. ⁴ Luke i. 17. ⁵ John i. 35—49.

by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.”² Now, having had such advantages of intimacy with Christ, and having “left all” their worldly interests, and hazarded their lives for his sake and in his cause and service, was not their *oral testimony* concerning him worthy of credit, wherever they delivered it? And is not their *written testimony* concerning him equally credible, wherever it is granted?

That they did not understand some things spoken to them by their divine Master while he tabernacled on earth, is indeed manifest from their own books. But this, instead of weakening, greatly strengthens the evidence that they wrote under the infallible guidance of divine inspiration; for, without such guidance, they would have remained under those mistakes, and would have written accordingly; besides, had they been left to the common dictates of proud reason, even when their mistakes were made known unto them, they would not have recorded them. While, therefore, their mistakes serve to show that they had no more natural sagacity than other men, nay, that in some instances they were specially dull of apprehension and “slow of heart to believe,” their record subsequently made of these mistakes and of their own and one another’s faults, serves equally to prove, that when they wrote their books, and which was not till after *Christ was glorified*, they were under the enlightening, directing, and constraining, as well as sanctifying influence of the Holy Spirit. To this, the history of their illu-

² Acts i. 3. 21.

mination exactly corresponds. For Christ, in human nature, "being by the right hand of God exalted" to heaven, and "having," as Mediator, "received of the Father the promise of the Holy Ghost," that is, having received the Holy Ghost according to the Father's promise,^a He, agreeably to his own promise made to his apostles,^b "shed forth" the same upon them;^c and which was, in them, *the Spirit of truth, to guide them into all the truth*^d—to enable them to understand, as well as to remember all things which he had spoken unto them,^e—to guide them into the true design and reference of Old Testament types and predictions, which, therefore, can only be gathered *with certainty* from the New Testament;^f and, especially to reveal to them whatever, in regard to doctrine, ordinances, christian duties or church-discipline, was farther requisit, to complete the sacred canon, the *only Rule of our faith and practice*;^g also as *a Spirit of prophecy*, to show them and to foretell by them, *things to come*, even to the end of the world.*

* Psal. lxxviii. 18. ^b John xv. 26, and xvi. 7. ^c Acts. ii. 33. ^d John xvi. 13. ^e Ibid xiv. 26. ^f Luke xxiv. 44—46. Acts iii. 21, and the Epistle to the Hebrews. ^g 2 Tim. iii. 16, 17.

* Hence appears the great mistake of those who interpret this promise with reference to all the regenerate under the present dispensation. For if they were *all guided by the Spirit into all the truth*, they would, of course, *all understand every part of revealed truth* exactly alike; whereas, not to speak of different denominations of professed christians, even in any one denomination of them, scarcely can two individuals be found, either among public teachers or private professors, who thus perfectly agree in their understanding of the doctrine and precepts of revelation. But, understood as it was meant, that is, with reference to the writers of the New Testament, this promise was evidently verified: for although, being *all men of like passions with others*, (Acts xiv.

Nor should it be overlooked, that the Holy Ghost thus shed down on the day of Pentecost, and given to the apostles *to guide them into all the truth*, was also at the same time given to them, and probably to all the rest of *the hundred and twenty* disciples, (then specially according in faith and hope of the promise,) in his miraculous gifts, by which the donation was rendered visible and indubitable. As a sign to themselves and to one another, the Spirit, in the likeness of fire, and in the form of cloven tongues, (an emblem of the divers languages in which they were to preach the gospel) *sat visibly on each of them. And they were all filled with the Holy Ghost and began to speak with other tongues &c.** And, as a sign to the

15.) they, as such, differed sometimes in opinion, and in some cases, adopted measures dictated by carnal policy, by which they vainly hoped to serve the cause of Christ, (Acts. xvi. 3.) or, at least, to secure themselves from reproach and persecution; (Acts. xxi. 22 26. and Gal. ii. 11—14;) yet, in writing their respective histories and epistles, while, in divine sovereignty, their stile and manner were preserved sufficiently distinct—while some recorded facts which others, for this reason, were caused to omit—and while, as occasion required, one enlarged more on *this* doctrine, duty or privilege, and another on *that*, they were all, in regard to *matter*, so constantly under the infallible guidance of the Spirit of truth, that we hazard nothing in affirming, that, *rightly interpreted*, they never, on any subject, contradict themselves or one another. The judgment which *Paul*, on a matter of difficulty in the church at Corinth, gave without commandment or revelation from the Lord, only furnishes additional evidence, that he was guided by the spirit of truth; for though he inserted it in his inspired epistle, he carefully excepted it from what he wrote by inspiration. 1 Cor. vii. 6. 25.

* Whether this is said of the *twelve* only, or of the *seventy* also, or of all the *hundred and twenty* mentioned, Chap. i. 15, has been a question among commentators and critics. The context

multitude, whom the rumor thereof presently brought together, this miraculous gift of tongues then con-

furnishing no clue in favor of the second opinion, we pass it without farther remark. For restricting this miraculous *afflatus* to the *twelve*, a plausible argument has been raised from the verbal connexion between the *last verse* of the preceding chapter and the *first verse* of this; proceeding on the assumption that the apostles, restored to their original number of *twelve*, by the accession of *Matthias*, are exclusively meant by the *all*, here said to have been *with one accord in one place*. But the subject of the sacred historian being manifestly *the assembly of the disciples*, which, including others with the *eleven* and the *seventy*, consisted of *about a hundred and twenty*, the account concerning *Matthias*, is but a part of their continued history; he being added to *them*, by being added to the *eleven* who were of *them*. The farther narration, therefore, (Chap. ii. 1 &c.) that "when the day of Pentecost was fully come they were all with one accord in one place," and that the Spirit, assuming a visible appearance, *sat on each of them*, must be understood, not of the *twelve* only, nor yet of all the disciples then at Jerusalem, but of *the hundred and twenty*, specially treated of by the historian.

Hence, although this number included more than the *twelve* and the *seventy*, it does not follow that it included *women*, as supposed by Dr. Gill, on verse 4, and by Dr. Doddridge, on verse 3, note *d*. For, although at the place where they abode, from the ascension of Christ, till the day of Pentecost, the apostles, (ver. 14.) "all continued with one accord in prayer and supplication *with the women*," those godly women who followed Christ from Galilee, and were at his cross and at his grave, among whom was *Mary the mother of Jesus*... and *with his brethren*, his kinsmen after the flesh, who being converted from their former prejudices, (John vii. 5.) were among his disciples; yet *the hundred and twenty* to whom *Peter* addressed his speech concerning the election of one to supply the place of *Judas*, were evidently all males; for in ver. 16, he calls them *men and brethren*; and indeed the 15th verse itself, on which those of the contrary opinion chiefly rely, may safely be so interpreted as to contribute to the support of our argument; for, as Dr. Lightfoot observes, the *names* there mentioned may justly be taken, not only for persons, as all agree, but for *men*, (as in the Syriac version,) nay,

ferred by the Spirit, was immediately employed in their hearing and to their great amazement:—They

for *men of name*, or distinction, (as suggested by the Arabic,) and so as denoting, besides the *apostles*, emphatically the *seventy*, and other brethren already distinguished by grace and gifts; probably all ministers of the word, who had *accompanied with the apostles, all the time the Lord Jesus went in and out among them*, ver. 21; and of whom, he gave Peter to know, that one must be chosen to the apostleship, and on whom, as on the Apostles, (making in all *about a hundred and twenty*,) he then, by the Spirit, conferred the gift of tongues, that they might preach the gospel intelligibly to all the nations among whom he designed to send them. For the same purpose, and in like manner, that is, without human instrumentality, he bestowed the gift of tongues, in the first instance, upon gentiles also. Acts x. 46. Afterward, it was given by the laying on of the apostles' hands. Acts. viii. 15—17, and xix. 6. Thus, as by the *miraculous confusion of tongues*, the seed of the *first Adam* were scattered to people the *world*; Gen. xi. 7, 8, and Deut. xxxii. 8; so, by the doctrine propagated by this *miraculous gift of tongues*, the seed of the *second Adam* are gathered to people the *church*. John xvii. 20. and Eph. i. 10. The *former*, in point of fact, defies infidelity itself; for none can deny that *language*, originally *one*, has, according to Gen. xi. 1. 9. become multiplied into *many*. But the *latter*, as a miracle, is no greater than the *former*, and therefore is equally credible.

Concerning this famous *hundred and twenty*, let it be farther observed—

1. That they were not, as some have thought, all the disciples of Christ then living; for, of “above five hundred brethren,” to whom, after his resurrection, he appeared *at once* in Galilee, “the greater part remained” even down to the time when Paul wrote his *first epistle* to the Corinthians; Chap. xv. 6, compared with Matt. xxviii. 10.

2. That they (the 120) were not only distinguished among the disciples, by a remarkable steadfastness in the truth and devotedness to God, but favored also with an extraordinary faith in the promise of the Spirit's descent, and probably, too, with some intimations that the approaching day of Pentecost was the time appointed for its fulfilment; and hence, on that day *they were all in one place*, waiting for it, *with an accordance in faith*

said *one to another, Behold*, duly observe this strange fact—*are not all these which speak Gallileans?*—all

and *hope* and *prayer*, peculiar to themselves. See Luke xxiv. 49. and Acts i. 4, 5. And,

3. That to suppose, as some do, that they (the 120) were all the disciples of Christ then at Jerusalem, is utterly unreasonable; for the promise of the Holy Ghost being commonly known among them, and the time being *the first day of the week*, when they were accustomed to meet together, nay the great *day of Pentecost*, when *specially* the expectation of its fulfilment, however faintly, might prevail among them, they no doubt, male and female, as generally as possible, repaired to Jerusalem, where the favor was to be granted, and convened with *the hundred and twenty*, though inferior to them in their faith and hope of the promise, and in the part which they shared in the donation. Probably others also, both citizens and foreigners, from motives of curiosity, attended the meeting: for otherwise, how came the wonder to be *poised abroad*? Unless, indeed, “the sound from heaven,” that came “like a rushing mighty wind” announced it.

Nor does the number of the assembly hereby supposed, imply any objection; for the place in which they met, was not any private mansion in the city, but the temple, the *house* of God; for had they not met there on that day, how could their meeting there on successive days be called, as in verse 46, a *continuing daily in the temple*? The suggestion of some, that the Jews would not have permitted it, vanishes at the recollection that He whose “dominion ruleth over all,” could with infinite ease restrain their opposition, that the transactions of that notable day, by their occurring at the temple, might be the more public and the less liable to contradiction. Thereby also, he literally fulfilled his ancient promise, “My house shall be called a house of prayer for all people;” Is. lvi. 7; there being at that time some *devout* persons in it “out of every nation under heaven,” or of the then known world. Acts ii. 5.

To this general view of the case, (and in my opinion to no other,) all the recorded events of that memorable day harmoniously correspond. The apartment of the temple then occupied, was not the *upper room*, mentioned Acts i. 13; for admitting that to have been a room of the temple, (and which, from Luke xxiv. 53,

men of the same province—and illiterate men too, knowing, heretofore, no language but their own, and

is probable,) it was, as the context shows, the place where the apostles, and some other disciples of both sexes abode during the interval of ten days between the ascension of Christ and the descent of the Spirit, and not the place of their assemblage on the day of Pentecost. Indeed, recollecting that in the language of scripture, the temple sometimes denotes any or all of the buildings that were within its surrounding wall; (see Matt. xxi. 12—14, and John viii. 2, 3;) it is not necessary to understand that the meeting in question, was held in any room of the temple, properly so called, or that any one of them was large enough for the purpose; but probably in “the great court,” the court of Israel, which included “the court of the priests;” the two being separated only by a low partition, which although it served for distinction, was no obstruction to sight or hearing; and which together, according to *Josephus* and the *Talmudic writers*, extended a *hundred and eighty-seven cubits*, from east to west, and a *hundred and thirty-five* from north to south; that is, allowing, as is commonly done, 21.889 inches, or about 21½ inches to the cubit, it formed a vast oblong of near 400 feet by about 244. See 2 Chron. iv. 9. and Dr. Lightfoot’s works, Vol. 1. p.p. 1088. 1090. Also “Antiquities of the Jews,” by Wm. Brown, D. D. Vol. 1. p. 49.

This spacious inclosure being under the care of the *Levites*, the use of it might the more readily be granted to the disciples through the influence of *Barnabas*, generally believed to have been one of the *seventy*, and who was a *Levite*, Acts iv. 36. Moreover, its adjacency to the still larger court, commonly called the *outer court*, or the *court of the Gentiles*, easily accounts for the convenient approach of the multitude, where, in divers languages, they heard the miraculous gift exemplified, at which those who understood the languages spoken, were amazed, while others, in their ignorance, *mocked*—and subsequently, in their native language, the sermon preached by *Peter*, under which three thousand of them were converted. And the gifts of the Spirit being exceedingly various, (1 Cor. xii. 4—11.) while the *hundred and twenty*, by the miraculous gift of divers tongues, were enabled intelligibly to address those present of whatever nation, the other disciples, male and fe-

that but imperfectly—*And how hear we every man of us, one or more of them speaking correctly in our own tongue, wherein we were born.* Nay, having admitted that although, by descent, they were all Jews, yet that, by nativity and language, they were of *fifteen* different countries, they repeat and thereby confirm the matter of their amazement, saying, *We, diversified as we are in our languages, do severally hear them, with a correspondent diversity, speak in our respective tongues, the wonderful works of God.* Astonishing indeed ! But they spake *as the Spirit gave them utterance.* Others,” nevertheless, “mocking said, ‘These men are full of new wine.’” What, a fit of drunkenness give them the

male, were so filled with the consolations and so increased in the ordinary gifts of the Spirit, that in the sense of Joel’s prediction, these *sons and daughters* of Israel—these *servants and hand-maidens* of the Lord, all *prophesied*. Of the males, some preached and others exhorted, each of which is *prophesying* ; 1 Cor. xiv. 3 ; and of the rest male and female, probably some, like *Deborah*, (Judges iv. 4.) like *Simeon*, (Luke ii. 25—35.) like *the four virgin daughters of Philip*, (Acts xxi. 9.) and, like *Agabus*, (ver. 10, 11.) foretold events ; others, like *Miriam*, (Exo. xv. 20, 21.) and, like *some in the church at Corinth*, (1 Cor. xiv. 2, 5.) might have the gift of extemporizing in poetry ; some, like *Anna*, (Luke ii. 36—38.) might in a rapturous manner *give thanks*, and in an edifying way *talk of Jesus* ; and others, nay, at intervals, altogether, might sing and pray *in the Spirit*, which, in males or females, is to *prophesy*. 1 Chron. xxv. 1—3. and 1 Cor. xi. 4, 5. *Similar* meetings, in regard to the abundant consolations and ordinary gifts of the Spirit, have occasionally been enjoyed by the saints in all successive generations, and such will be more frequent *in the latter days*. See Joel ii. 28, 29, which only began to be fulfilled on the day of Pentecost. Acts. ii. 16—18.

An honest desire to silence gainsayers—to check fanatics—and to assist christians, it is hoped will be considered a sufficient apology for the inconvenient length of this note.

knowledge of languages! A short way, to be sure, for a man to become a linguist! Yet this is but a genuine instance of infidel wisdom; which often admits the grossest absurdities, rather than the probable, nay, well authenticated facts of divine revelation. In palliation, however, of their offense, let it be recollected, that these mockers were not of those Jews, convened from the several countries, in the respective languages of which the disciples spake, but *others*, natives of Judea, who understood no language but that which was then common among themselves,* and to whom, therefore, the foreign languages miraculously spoken by the disciples, were wholly unintelligible, and so might be taken, by them, for the mere cant and gibberish of men intoxicated. Perhaps too, they had, at that moment, forgotten the hour, by adverting to which the apostle *Peter* refuted and silenced the calumny. "These," said he, "are not drunken as ye suppose, seeing it is but the *third* hour of the day," that is, *nine o'clock* in the morning; whereas, no Jew making any pretensions to religion, or even to common decency, used any inebriating liquor till after morning prayer, the stated time of which ended at the *fourth* hour, *ten o'clock*.†

Hitherto, (save in notes) we have excepted *Paul*; he not being converted till after the ascension of Christ to heaven and the descent of the Spirit on the day of Petecost. But although he was not, like the original *twelve*, called to the apostleship while Christ was upon earth; and therefore spake of himself as, in this respect, "one born out of due time,"

* Which is generally supposed to have been the *Syriac* or *Chaldee*.

† Chaldee Paraph. on Eccl. x. 17.

an abortive; ^b he, nevertheless, had all the qualifications of an apostle, nay, in one particular excelled all the rest. They indeed saw Christ after his resurrection, and at the time of his ascension, ^c but Paul saw him after he was glorified: and who said to him, "I have appeared unto thee for this purpose, to make thee a minister and a witness," that is, of his resurrection; a minister, a preacher of the word, he might have made him, by bestowing on him grace and gifts, without appearing to him in person; but not a competent witness of his resurrection, and therefore not an apostle. ^d To this *Paul* had respect, when, to silence those who denied his apostolic authority, he said, *Am I not an apostle?—Have I not seen Jesus Christ our Lord?* ^e That in spiritual gifts, he was not inferior to any of the rest, must be evident to every one who attentively reads THE ACTS OF THE APOSTLES, written by *Luke*. And though, in consideration of his former blasphemy of Christ and persecution of the church, he accounted himself "the least of the apostles," yea, "not meet to be called an apostle;" yet, in commendation of the grace of God bestowed upon him, he said, "I labored more abundantly than they all," that is, more than any one of them all—probably he traveled and preached more, and the number and length of his epistles *prove* that he wrote more. ^f

How absurd, then, as well as impious are all the attempts of deistical writers, to reduce the credibility of Moses and the prophets, and of Christ and his apostles, (the latter constantly referring to the for-

^b ἐκτροπῆς. 1 Cor. xv. 8. ^c Matt. xxviii. 16, 17. Luke xxiv. 50—52; and Acts i. 3. ^d Acts x. 41. ^e 1 Cor. ix. 1. ^f 1 Cor. xv. 9, 10.

mer, as inspired of God,) to a par with that of *Numa*, *Mahomet*, the *pope of Rome*, and other impostors. Both *Numa* and *Mahomet* claimed, indeed, to have intercourse with God, the former by the nymph *Egeria*, and the latter by the *angel Gabriel*, but neither had or even pretended to have, either an eye or an ear-witness to the fact; whereas the intercourse which God held with Moses at *Sinai*—the testimony which he bore to the divine Sonship of Christ at *Jordan*—and the exemplification of the gift of tongues conferred on the apostles, with others, at the day of Pentecost, were all witnessed and acknowledged by thousands. And though the pope has claimed to be the vicar of Christ, and to possess infallibility, all the pretended miracles by which he and his legates have endeavoured to establish his credibility, have been *useless trifles*—have been performed either in *private*, or among groups of his credulous devotees, or, at least, only in countries subject to his jurisdiction, where, to avow a scruple, or even to examine a case, would have been to hazard life; wherefore they are justly believed to have been all mere *juggles*, or “*lying wonders*,” as they are called by an inspired apostle; 2 Thess. ii. 9. But the miracles of Moses in Egypt, at the Red sea, and in the wilderness—those of Christ in the land of Judea—and those of his apostles, performed in his name, both there, and afterwards in the gentile world, were all *important* and *useful*—and though wrought in public, and, therefore, open to the investigation both of the friends and foes of the christian cause, the reality of them was never denied by either. On the contrary, even the chief priests and pharisees, those bitterest enemies of *Christ*, said of him, “This

man doeth many miracles;" John xi. 47; and of his apostles, *Peter and John*, "What shall we do to these men? for that a notable miracle (the healing of the impotent man) hath been done by them is manifest to all them that dwell at Jerusalem, and we cannot deny it." Acts iv. 16. Nay more, their foolish and blasphemous attempt to account for the miracles of Christ, by imputing to him a collusion with Satan, was itself admitting the actual occurrence of the miracles, and that they were the effects of superhuman power.^s But, could Satan himself raise the dead? Let modern infidels, then, like ancient magicians, confess *This is the finger of God*. Exo. viii. 19.

Having thus considered some of the internal evidences of the inspiration of the scriptures, without offering any other apology for this long digression, than the importance of the subject which it embraces, I return to the text, confirmed in the belief, that it is not only the language of Moses, but of Moses speaking as he was *moved by the Holy Ghost*.

The manifestation of the divine Majesty [herein recognized, was not only very dreadful, but

2. *Very glorious*: The *Lord* who came from Sinai, *rose up from Seir*, alluding to the rising of the Sun; *he shined forth from mount Paran*, like the Sun pursuing his course and shining in his strength.

For these expressions, The Jerusalem Targum, as noticed by Bp. Patrick, accounts thus: "When God," saith the Targumist, "came down to give the law, he offered it on mount *Seir* to the *Edomites*; but they refused it because they found in it, *Thou shalt not kill*; they being much given to war and

^s Matt. xii. 22—32.

blood-shed. Then he offered it on mount *Param* to the *Ishmaelites*, who also refused it because they found in it, *Thou shalt not steal*, a vice very common among them. And then he came to mount *Sinai* and offered it to *Israel*, and they said, "*All that the LORD shall say we will do.*" Now, although this gloss is merely a strange and unauthorized conceit, I have thought proper to mention it, partly for its antiquity, but chiefly because it so aptly serves to illustrate the true reason why such multitudes of mankind, on one pretence or other, reject the Bible; namely, because it forbids *vices*, to the pursuit of which they are strongly inclined, and enjoins *duties*, to the observance of which they are decidedly opposed. And though many, while filled with dread under alarming sermons, like the Israelites, when they heard the book of the covenant," say, "All that the LORD hath said will we do, and be obedient;"^b yet, like them, they soon relapse into former sins; and so, like the Scribes and Pharisees in the days of Christ, "they say, and do not."ⁱ It is certain however, that these manifestations were made, not to the *Edomites*, nor to the *Ishmaelites*, but to the children of Israel. Of them Moses had spoken in ver. 1; and here, continuing their history, he says, "The LORD came from Sinai and rose up from Seir unto them"—*unto them*, observe, and not to some other people.

The words plainly evince that at each of the places named, God had appeared to Israel in some magnificent manner, or in some marvellous work. The facts, too, are upon record. At *Sinai*, as noticed already, he gave them *very terrible*, and yet *very*

^b Exo. xxiv. 7. ⁱ Matt. xxiii. 3.

glorious indications of his presence. The thick cloud in which he descended, the fearful thunders and lightnings which proceeded from it, and the convulsion of the whole mountain beneath it, all declared that God was there. At *Seir* when they were compassing the land of *Edom*, his providential presence with them was manifested, both in the judicial death of many and in the miraculous preservation of the residue, equally liable—the *former* by the stings of *fiery serpents*, sent among them as a scourge for their murmurings, and the *latter* by a sight of the *brazen serpent* prescribed as the sovereign and only remedy.^k And at *Paran*, he granted them repeated manifestations of his presence and tokens of his favor. *There* the cloud first rested when they had removed from Sinai,^l—*there* the Lord instituted the order of the seventy elders, as helps to Moses, and descending in a cloud, conferred on them their requisit qualifications,^m—and from thence, by his command, the spies were sent to reconnoiter the promised land.ⁿ Moreover, between *Paran* and *Tophel*, and probably at the foot of the former, Moses, led by divine inspiration, rehearsed the law to them—that is, delivered to them what is contained in this book.^o

Nevertheless, it is not improbable, that in these figurative expressions, Moses referred to something which, at the giving of the law, was common to all those places; for, as the rising Sun, to which there is a manifest allusion, instantly illuminates distant hills, so God manifesting his glory on *Sinai*, might

^k Numb. xxi. 4—9. See Ser. I. p. 28, 29. and Ser. II. p. 81—91.

^l Num. x. 11, 12. ^m Ibid. xi. 16, 17, 25. ⁿ Ibid. xiii. 3. ^o Deut. i. 1, 3. also chapters iv. and v.

extend its refulgence to those neighbouring mountains, and in their reflection of it, might seem to *rise up from Seir* and to *shine forth from Paran*. Comp. Hab. iii. 3, 4.

Nor must we forget his tributary glory, arising from his retinue on that solemn occasion; *he came with ten thousands of saints*, holy ones," by whom are meant the myriads of angels who then attended his presence and subserved his design: for they were not only his *attendants*, but his *ministers* also, at the delivery of the law—the law was given *by the disposition of angels*, and *ordained by them*,* *in the hand of a mediator*, namely Moses.^p It is worthy of remark, too, that, HE who only *descended on mount Sinai*, DWELLS in mount ZION, and that here, in token of superior favor, he employs twice the former number of his angelic ministers: "This is the hill which God desireth to dwell in; yea the LORD will dwell in it for ever." And here, as if to signify, that, compared with national Israel, the gospel church is more honorable and more secure, "The chariots of God are *twenty thousand*, even thousands of angels:" nor have they the charge alone: the LORD is among them," to direct their ministrations,—"*as in Sinai, so in the holy place*," the church.^q

Moses having recognized the Majesty of the Law-giver, manifested at the time of his descent on mount Sinai,

II. Asserts three things concerning the law which he then delivered.

* They being employed in preparing and setting in order the tables on which the law was written, as we are assured they were in the articulation of its words. Heb. ii. 2.

^p Acts vii. 53. Gal. iii. 19. ^q Psal. lxxviii. 16, 17.

First, whence it proceeded, to wit, from the hand, the *right hand* of God—from *his right hand went a ... law*. It was conceived, indeed, in his mind, and was given as an expression of his moral perfections; yet, by allusion to a man's writing or engraving with his right hand, this law is said to proceed from the right hand of the Law-giver, because by him it was written or engraven upon tables of stone; "the tables were the work of God, and the writing was the writing of God graven upon the tables."[†] Moreover, as the right hand is the more powerful and honorable, the law might be said to emanate from the right hand of God, to denote its supreme authority and moral excellence; for although, to fallen man, it is "the ministration of death and condemnation," yet, in reference to its author and matter, it is emphatically *glorious*.[‡]

By these remarks, all must perceive that I understand the term *law* in this place, with restriction to what is commonly called the *moral law*, the law consisting exclusively of the *decatalogue*, the ten commandments; that being all that was written or engraven on the tables, that were delivered from the hand of the Law-giver. Deut. v. 22. and x. 4.*

[†] Exo. xxxii. 16. [‡] Ibid. xv. 6. Psal. xlv. 3. [§] 2 Cor. iii. 7. 9.

* The Judgments given in the Judicial law, and the rites enjoined in the ceremonial law, were, it is true, also from God, and by his authority were binding upon Israel. Of the *former*, which are chiefly recorded in the book of *Exodus*, he said to Moses, *These are the judgments which thou shalt set before them*; Exo. xxi. 1; and of the *latter*, most of which are contained in the book of *Leviticus*, Moses having written them, bears this testimony—*These are the commandments which the LORD commanded Moses for the children of Israel in mount Sinai*; Levit. xxvii. 34; *mount Sinai* here and in chap. xxv. 1. meaning, however, not

Secondly, for whom this law, at that time, *went forth* from the hand of God; to wit, for the peo-

strictly the *mountain* so called, from which the commandments of the *moral* and the judgments of the *judicial* law were delivered, but the *wilderness* in which that mountain stood; see Numb. i. 1; for these ceremonial commandments were not given till after the Tabernacle was erected, *out of which* they were delivered, and to the service of which they belonged. Levit. i. 1. Nevertheless, these Judgments and Rites were not, like the ten commandments, written by *the finger of God*, Exo. xxxi. 18; nor, like them, spoken *out of the midst of the fire*. Deut. v. 22. They were written by Moses, as he received them from the mouth of God; Exo. xxiv. 4. xxxiv. 27. and Levit. i. 1; and though, in Exo. xxiv. 7. *the judgments*, (probably with the moral precepts,) and, in 2 Kings xxiii. 2, 21. *these* and the ceremonial Rites *together*, are called *the book of the covenant*, the obligation of Israel to observe the whole, was, notwithstanding, founded in the *moral part*, by which they were bound to acknowledge JEHOVAH alone as their God, and consequently to obey him in all he should require of them.

The moral law was the *first* that God delivered to Israel at Sinai. It was on their *literal* (not *spiritual*) observance of this law, that he suspended his grant of all the temporal blessings, by which he promised to distinguish them as a nation, and to the enunciation of which they replied, "All that the LORD hath spoken we will do." And these mutual declarations considered, (all that has been said to the contrary notwithstanding,) this law is justly called a *covenant*. Exo. xix. 5, 8. and Deut. v. 2. Comp. Is. i. 19, 20. Nay, the very words which God himself wrote upon the tables of stone, are expressly denominated *the words of the covenant*, *the ten commandments*, (Exo. xxxiv. 28) and the tables themselves, *the tables of the covenant* which the LORD made with Israel. Deut. ix. 9. While therefore, by divine appointment, the judicial law, adapted to the civil state of Israel, and the ceremonial law equally adapted to their ecclesiastical state, became appendages to the original covenant, the moral law *inviolably* remained the *basis*, to which, without the repeal or infraction of any of its injunctions, the judgments *certainly*, and, by consequence, the ceremonies also, in the *tenor of their words*, or precepts, harmoniously corresponded. Exo. xxxiv. 27. And accordingly, thenceforward *the whole* constituted *the book of the covenant* which God made with that people, and by which they were to be governed in *morals*, *pol-*

ple of Israel; "from his right hand went forth a . . . law for them." To account for this restrictive clause,

itics, and *religion*. See 2 Chron. xxxiv. 30, 31. and comp. Mal. i. 6—14. ii. 1—17. iii. 7—14. and iv. 4: also Heb. viii. 9. and ix. 1.

Hence it may be inferred with certainty—1. That while this complex and temporary covenant remained in force, no Israelite, by rightly observing any precept of the judicial or of the ceremonial law, violated any command in the moral law, rightly understood.—2. That whereas the moral law, like the perfections of God of which it is a transcript, remains forever immutable, no covenant-engagement which persons may have entered into, nor any human injunction, as that of a parent, master or magistrate, *to do what is contrary to that law*, can be binding on the parties so engaged or commanded. See Acts. v. 29. And—3. That an oath itself, taken contrary to the *tenor of the moral law*, or, either *to do* or *to abet* and *protect* others *in doing what that law forbids*, can, in God's account, impose no obligation on any person or persons so committed. To take such an oath is indeed horribly wicked; but declining to comply with it, is only forbearing to commit the still greater wickedness of acting in conformity to it. Thus, for instance, if *the more than forty Jews*, who wickedly bound themselves by an oath, not to eat or drink till they had *killed Paul*, had been permitted actually to perpetrate the bloody deed, and thereby to have violated the divine command *Thou shalt not kill*, they would certainly have added greatly to their wickedness of taking the oath; whereas, if they had repented of their oath and voluntarily abandoned their murderous design, they would, so far, have been in the way of duty. Acts. xxiii. 12, 13. And who will presume to deny, that it would have been a virtue in *Herod* to have violated *his iniquitous oath* by which he had bound himself to give to *the dancing daughter of Herodias* whatsoever she should ask, rather than to have violated *the law of God*, as he did, by committing murder, that he might give her the head of *John the Baptist*? Matt. xiv. 6—12. and Mark vi. 21—29.

Let none, however, construe these observations into an apology for the shocking crime of perjury. For whoever understandingly and willingly comes under the obligation of an oath to do or suffer anything which is not inconsistent with the revealed will of God, is most sacredly bound to compliance with the tenor of it; nay, hav-

most commentators have understood the law here intended to be the whole *Sinaitic* dispensation ; this being given only to Israel and exclusively *for them*. But the scriptures referred to in the preceding article, and in the note annexed to it, forbid us to adopt that interpretation, however conveniently it may seem to accord with the clause *for them*, and compel us to adhere to the interpretation already given ; and by which we include nothing under the term *law*, as here used, but *the decalogue*, commonly called the *moral law*.

Nor is the term law, taken in this limited sense, at all inconsistent with the restrictive clause under consideration. For this law, *as delivered to Israel at Sinai*, was specially, nay exclusively *for them*. By their own confession it was only *to them*, and therefore, as then spoken, only *for them* that God uttered the words of it ; “for who is there of all flesh” said they, “that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived ?”^a—*For them*, exclusively for their use, God inscribed the commandments of this law on the tables of stone which he delivered to Moses ; who, addressing Israel, said, “the LORD delivered unto me two tables of stone, written with the finger of God ; and on them was written according to all the words which the

ing taken such oath, even though he should afterward discover that to comply with it must tend to *his own hurt*, his loss of reputation, or property, or both, he cannot violate it, but at the most awful peril—that of exclusion from the kingdom of heaven. Psal. xv. 4. Nevertheless, perjury is not the *unpardonable sin* ; for this, as well as for other crimes of high degree, God may subsequently grant to the criminal *repentance unto life*, Acts. xi. 18, and *remit his sin, through the redemption that is in Christ*. Matt. xii. 31, 32. Luke xxiv. 47. Rom. iii. 24. Comp. 1 Cor. vi. 9—11.

^a Deut. v. 26.

LORD spake with *you* in the mount, *out of the midst of the fire*, in the day of the assembly." * And though, to express his holy indignation at their making and worshiping the molten calf, and to signify, that thereby they had broken the law, Moses cast those tables, out of his hands, and brake them before their eyes ; * yet God, in like manner, wrote the same commandments upon two other tables, which Moses, by his direction, deposited in the ark, where they were preserved inviolate, and which, as thus engraved and preserved, were, like the former tables, only *for them*, for their use. † Chiefly, however, this law, as *then* delivered in *the form of a covenant*, was *for them* ; it being, as such, specially for their *observance* and for their *benefit*. See Exo. xix. 5—8. and xxxiv. 28.

Here, however, we must carefully distinguish between this special promulgation of the moral law, and the extent of its obligation. For the obligation which the Israelites were under to observe it, was none other than that which is universal and perpetual. This obligation is founded in the relation necessarily subsisting between God as the Creator, and his intelligent creatures ; he possessing an underived authority to require of them whatever he thought fit and proper, and which could be nothing but what was agreeable to his holy nature and holy will ; and they being indispensably bound to a perfect compliance with all his revealed requirements, on pain of enduring the penalties respectively annexed to them. Under this obligation he brought both the angelic nature and the human, into being. Nor was there

* Deut. ix. 10. * Ibid. ver. 17. † Ibid. x. 4, 5.

in either, as they came from the hand of God, any thing incongruous to this obligation. That he created angels holy, has never, that I know of, been called into question; and that he so created man, is clearly revealed; *God made man upright.** As such, therefore, *both* must have been *naturally able*, yea *naturally inclined*, to comply with the obligations they were respectively under. Immutability, however, belonged to neither. This would have been inconsistent with their state of probation, nay, with their *creaturely* existence and continual dependence upon their Creator. Wherefore, being left to the freedom of their own respective wills, and without any provision or promise of additional strength in case of trial, they both transgressed and fell.

What was the test of angelic obedience is not revealed, and therefore we cannot precisely determine wherein their original sin consisted.* All we certainly

* Eccl. vii. 29.

* By several inspired allusions, however, to the fall of angels, it seems highly probable that their original sin was *pride*. Thus, for instance, the fall of the haughty, aspiring *king of Babylon*, is likened to the fall of *Lucifer* from heaven. Isa. xiv. 4—17. Paul cautioned *Timothy* not to promote a *novice* to the office of a bishop, a pastor, “lest, being lifted up with pride, he should fall into the condemnation of the devil;” that is, like him be condemned for *pride*. 1 Tim. iii. 6. And *the war in heaven*, of which *John* had a vision, though it respects the war between Christ and Satan, carried on through the instrumentality of their respective angels, or ministers, in the church on earth, is, nevertheless, described in terms denoting an evident allusion to the original rebellion in heaven, and to the fall and ejection of the rebels from their former holy and happy condition. Rev. xii. 7—9.

The innocent occasion of that rebellion, in those once holy Spirits, might be God’s commanding them to worship his Son; Heb. i. 6: and which might be provoked by a proclamation in heaven,

know of them, is that there were *elect-angels*, which implies the non-election of others ;^a and that the latter are called *the angels that sinned*, and *the angels that kept not their first estate*, and that, by the authority and act of God, they are *reserved in chains of darkness unto the judgment of the great day*.^b The *elect-angels* we suppose were confirmed in Christ as their Head of *conservation*, and that they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation.^c

The first penal injunction which God delivered to man was only *prohibitory*—forbidding him, on pain

that the Son, whom they were required to worship, would assume not *their* nature, but the *human*; Heb. ii. 16; and that he would exalt the elect of the human family above them in nearness to God and communion with him. Rev. vii. 9—12. Perhaps, too, it was announced among them, that God had confirmed the standing and secured the happiness of some of them in his Son, while he had left the rest dependent on their own freewill. Hence one of them, it should seem, and probably one who was distinguished above others while in a state of rectitude, felt the origin of pride—proposed rebellion against the Son of God and those of the angelic spirits, declared to be confirmed in him ; and, being followed in the rebellion by all the non-elect angels, he is called *Beelzebub, the prince of the devils*, and he and they are called *the devil and his angels*. Mark iii. 22. Matt. xxv. 41. Now what but the same principle of *pride*, imbibed from Satan, provokes the rebellion of *Arians, Socinians, and Deists*, against the revealed requirement, *that all men should honor the Son even as they honor the Father*? John v. 23. And whence but from the same source, is all that enmity manifested by self-justiciaries against the sovereign discrimination which God, in election, has made among the human family? Rom. ix. 11—24.

That *pride*, had proved fatal to Satan, may be concluded from his care to beget the same principle in our first parents ; Gen. iii. 5; nay, from his horrid, but fruitless attempt on Christ himself Matt. iv. 8—9.

^a 1 Tim. v. 21. ^b 2 Pet. ii. 4. and Jude, ver. 6. ^c Heb. i. 14.

of death, to eat of the fruit of a specified tree ; “The LORD GOD commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day thou eatest thereof thou shalt surely die,” or *dying, die*, as it is in the Hebrew ;^d for, dying a *legal death*, by *transgression*, he must, by consequence, die a *moral death*, that is, become unrighteous and unholy, and, as such, be subject to *corporal death*, and liable to *death eternal*.^e Nor did the effects of his transgression terminate in himself ; human nature *in him* became guilty and totally depraved, and *as such*, with all the consequent liabilities, he transmitted it to all his posterity ; for, *by one man sin entered into the world and death*,^f *by sin ; and so death passed upon all men, for that all have sinned*.^f

Man’s obligation to obey God, nevertheless remained and must for ever remain *undiminished* : and the rule of his obedience is the *will of God*, however made known to him. The will of God, thus understood, consists of two parts—his *moral requirements* and his *positive injunctions*—emanating, the former necessarily from his *moral perfections*, the latter arbitrarily from his *sovereign authority*. His *moral requirements*, as they necessarily proceed from his *moral perfections*, so they declare him to be a *holy and righteous being*, as clearly as the *rays of light* which necessarily proceed from the *Sun*, declare that to be a *pure and luminous body* ; and as the rays of light necessarily proceeding from the Sun, can nei-

^d מוֹת תָּמוּת moth tamuth. Gen. ii. 16, 17. ^e Ibid. iii. 19. and Rom. vi. 23. ^f Ibid. v. 12, 18.

ther cease nor change, but with the cessation or change of the Sun itself; so the moral requirements of God can never cease nor change, unless his own BEING should cease or change; but as he is the *eternal God* and *changeth not*, his moral requirements are necessarily *eternal* and *immutable*. Not so his *positive injunctions*. These, emanating *arbitrarily* from his *sovereign authority*, he might multiply or diminish, modify, supplant or repeal, at pleasure, without undergoing any change in his perfections, essential or moral, and without intermitting, or infringing any of his moral requirements. Hence the successive accumulation of positive institutions under the *Old Testament*, and the comparative paucity of them under the *New*. Hence also the cessation of *circumcision*—the change of the Sabbath from the *seventh* to the *first* day of the week—the supplanting of the *legal*, by the *evangelical* dispensation—and the consequent abrogation of *Mosaic ceremonies*, and the institution of *gospel-ordinances*.

The subject before us, however, claims our attention only to God's moral requirements. These he expressed in the decalogue, the ten commandments; and though, as delivered to Israel at Sinai, these commandments were emphatically *for them*, they, nevertheless, (excepting the *fourth*,*) constitute a law, which, in its *moral tenor*, exactly corresponds to the *law of nature*, which God originally inscribed

* "All the laws of the decalogue," saith Eben Ezra, "are according to the dictates of nature, the law and light of reason, and knowledge of men, excepting this. Wherefore no other has the word *remember* prefixed to it; there being somewhat in the light of every man's reason and conscience, to direct and engage him, in some measure, to the observation of them." In Dr. Gill's *Expos. on Exo. xx. 8*.

on the heart of man ; and which, however marred and obscured by the fall and consequent total depravity of our nature, is not thereby entirely obliterated ; but remains so far legible in every *rational* human being, as to be *read* by the scrutinizing eye of conscience ; and is the rule by which this faculty of the soul, (if not judicially *seared*,*) always, according to the light of evidence received, necessarily determines what is morally right, and what is morally wrong, and this whether in our own conduct or in that of others.*

This law, too, like that of the revealed commandments corresponding to it, has respect both to God and to man—1. To God. By the light of reason, exercised according to this law, mankind without any revelation but that made in the volume of nature, may discover that there is one God, and essentially but one, and that he, as their Creator and the Creator of all the works of nature they behold, justly claims their supreme love, and exclusive worship, adoration and dependence. This is plain from the case of the heathen, who have no law but that of nature, and no light of evidence, but what comes through the medium of nature ; and yet are criminal in not acknowledging the Supreme Author of nature ; “because that which may be known of God is manifest in them,” in their own existence, or *to them*, to their rational apprehension, through his visible works ; “for God hath showed it” (that which may be known of him) “unto them. For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that

* 1 Tim. iv. 2.

* That such knowledge may consist with total moral depravity, is evident in fallen angels. See Job i. 6—12. ii. 1—10. and Mark i. 23—26.

are made, even his eternal power and Godhead ; so that they are without excuse ;” and not the less so, on account of the darkness and stupidity to which they were subjected for their impiety and ingratitude ; “because that when they knew God,” by the light of nature, “they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.” And hence the abominable idolatries and unnatural sensualities which follow in their history. See Rom. i. 19—32. And, as the law of nature respects the duty of mankind towards God, so also—

2. Their duty toward each other ; and which, in matters of moral equity and purity, may generally be known by this law. Hence the universal idea of *meum et tuum*, mine and thine, in regard to husbands, wives and children—houses, lands and chattels of every kind ; and which is clearly perceived and strictly observed by many of the heathen tribes and nations. Thus too, is brought to light the agreement between the injunctions of the moral law and the dictates of the law of nature ; “For when the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves ;” having within themselves a law correspondent to that which is revealed. By thus acting they also “show the work of the law,” the inscription of the law of nature, “written in their hearts, their conscience also bearing witness,” to the moral right and wrong of their lives, “and their thoughts the meanwhile accusing or else excusing one another,” as well as themselves. Rom. ii. 14, 15

The moral law, therefore, whether as delivered to Israel at Sinai, or as contained in the book of the covenant written for the immediate use of that people, or as it is variously incorporated with the whole of the inspired volume, is, strictly taken, nothing but a verbal copy of the law of nature, which God concreated with man. Wherefore, the standard by which the heathen, as such, shall be judged, is essentially the same with that by which the Jews and all others favored with the Scriptures, shall be judged; "for as many as have sinned without law," that is, without the written law, and dying impenitent, "shall also perish without (that) law; and as many as have sinned in the law, shall be judged by the law." Rom. ii. 12. Yet with this difference in the sentence; the latter, and especially those under the New Testament, having had the standard of trial more clearly revealed to them, and so having sinned against more light and knowledge, will (if not brought to repentance, and pardoned through Christ,) in the strictest justice, as the greater sinners, receive the greater punishment.^b Not, however, as a *necessary* consequence of their having these sacred writings, which to have, is, in itself, a great blessing; but as a *merited* consequence of their presumptuous transgressions of the law thus clearly revealed—their stupid insensibility to the providential goodness and long forbearance of God manifested toward them—their impious disregard of all his threatenings and warnings so plainly made known to them—and their wilful contempt of his Son and disbelief of the record which he has given concerning him.^c

This law, then, either as written or unwritten, is

^b John xix. 11. Matt. x. 15. ^c Rom. ii. 5—9. John iii. 19. and 1 John v. 10.

the universal standard of trial; and every son and daughter of Adam, tried by it, whether as it is contained in their nature, or as it is revealed in the Bible, is found *wanting*—wanting both in holiness of heart and rectitude of life. Upon law ground, therefore, *every mouth must be stopped, and all the world become guilty before God.* Rom. iii. 19. Hence

Thirdly, the distinguishing characteristic of this law of God—"from his right hand went a *fiery* law." By thus characterizing this law, Moses might only design to commemorate the terrible manner of its delivery. Preparatory thereto, "The Lord descended upon mount Sinai *in fire*, and in the actual promulgation of it, his voice was heard *speaking out of the midst of fire.*"^k But the Holy Ghost in the prophet, by giving the fearful epithet *fiery* to this law, doubtless designed more—namely, to imply some of its distinguishing properties and principal uses. The pertinence of the epithet to this design, may easily be seen in the following instances.

Fire is a common emblem of *purity*, and therefore a fit emblem of this law, which is a mere blaze of *moral purity*; "the commandment of the Lord is *pure*,"^l and in it, God is revealed as *a consuming fire* to impenitent transgressors.^m

Like *fire*, this law gives light; not *sight*, but *light* to those who have *sight*. What is said of its entrance at mount Sinai, may justly be said of its entrance into the conscience of a regenerate sinner: "The law entered that the offence might abound," not that it might become more abundant, but that it might the

^k Deut. iv. 12, 13. ^l Psal. xix. 8. comp. Rom. vii. 12. ^m Deut. iv. 24.

more abundantly and clearly appear.^a Thus it is, that *by the law is the knowledge of sin.*^o

Like *fire*, this law gives distress and creates alarm. Such were its effects upon the Israelites, when it was delivered to them from Sinai^p; and its tendency is the same in the conscience of every awakened sinner: *the law worketh wrath*, that is, threatens wrath, and fills the sinner with apprehensions of it.^q

As *fire* is useful or hurtful, according as it is rightly or wrongly employed; so is this law. *The law is good if a man use it lawfully*—to show his fallen and helpless condition, and as a rule of moral duty; but, if he rely on it, that is, on his obedience to it, for life, it must inevitably prove his death, his everlasting ruin; *for as many as are of the works of the law are under the curse, &c.*^r and *the commandment, the law, which, had human nature remained in conformity to it, was ordained to life*, such life as Adam enjoyed in paradise, *is found*, as a violated covenant, *to be unto death* legal and moral, temporal and eternal. So every regenerate sinner finds it to be, when under conviction by it;^s and so must every finally impenitent sinner find it, when sinking under its sentence to *that death which is the wages of sin*, and which, as it is opposed to *eternal life*, can be none other than *eternal death.*^t

From our subject, we infer

1. That fallen mankind are not, as many suppose them to be, in a state of *probation*, that is, *on trial*, whether they will secure their salvation or not. If so, it must be with reference either to *the law* or to *the*

^a Rom. v. 20. ^o Ibid. iii. 20. ^p Exo. xix. 16. xx. 18 and Heb. xii. 19, 20. ^q Rom. iv. 15. ^r 1 Tim. i. 8. ^s Gal. iii. 10. ^t Rom. vii. 10. ^u Ibid. vi. 23.

gospel. Not, surely, with reference to *the law*; for by this, whether considered as *innate* or as *revealed*, they are all *condemned already*.[†] And to suppose them in *a state of probation* with reference to *the gospel*, is to suppose that salvation by Christ is at their own option, and dependent on their own exertions; whereas, “it is not of him that willeth, nor of him that runneth; but of God that showeth mercy.”[‡] Nay, Christ himself hath said, “No man can come to me, except the Father who hath sent me draw him.”[‡]

2. That none can escape the penalty annexed to the violation of the covenant of works, in the guilt of which all are involved, but by an act of God's mere grace; and as such act can never pass but in harmony with divine justice, it is impossible it should pass in favor of any, but in consideration of the satisfaction made to divine justice by Christ; who, for all he represented in his obedience and death, “magnified the law and made it honorable,” and “put away sin by the sacrifice of himself.”[‡] And accordingly, although all whom God justifies, are *justified freely by his grace*; yet, with reference to law and justice, they are justified *through the redemption that is in Christ Jesus*.^{*}

3. That the unregenerate can have no communion with God, nor render any acceptable worship to him.

They can have no communion with God. Communion implies agreement; but there can be no agreement between God and unregenerate sinners.

[†] John iii. 18. [‡] Rom. ix. 16. [‡] John vi. 44. ^{*} Isa. xlii. 21. Heb. ix. 26. ^{*} Rom. iii. 24—26.

He is *the living God*, but they are *dead in trespasses and sins*; ^b he is *LIGHT*, but they are *darkness*; ^c he is *holy*, but they are *filthy*; ^d he is *Love*, but they are *enmity*; ^e unless, therefore, there can be communion between life and death—light and darkness—holiness and wickedness—love and enmity, there can be no communion between God and unregenerate sinners; there being nothing in either that can hold communion with the other. And as there can be no communion between God and unregenerate sinners in *time*, so, by consequence, not in *eternity*. God, we are assured by revelation as well as reason, *changeth not*:—and though death makes a great change in the condition of sinners—removing them from time to eternity—from the society of men to the society of devils—from temporal comforts, to hell-torments, and from the prospects of cheering hope, to the horrors of black despair—it, nevertheless, makes no change in their moral character; their *carnal mind* remains, and will for ever remain, *enmity against God*. Rom. viii. 7. Nay more: While here, the events of Providence and the example and admonition of the godly—yea, their own respect for society—their desire, of “that honor which cometh from men”—their regard to worldly interest, and even their vague hopes of divine mercy, all unite so to restrain their corruptions, that the turpitude of their satanic disposition is not fully developed; John viii. 44. Eph. ii. 2, 3.; but all these means of restraint ceasing in death, their disembodied souls thereupon become, like fallen angels, utterly hopeless, and

^b Josh. iii. 10. Eph. ii. 1. ^c 1 John i. 5. Eph. v. 8. ^d Psal. xcix. 9. and liii. 3. ^e 1 John iv. 8. Rom. viii. 7.

therefore infernally rageful. "They that go down to the pit, cannot hope &c." Is. xxxviii. 18. "There their worm" *of a guilty conscience* "dieth not, and the fire" *of divine wrath*, preying upon them, "is not quenched." Mark ix. 43—48.

Nor can the unregenerate render any acceptable worship to God.—"God is a Spirit, and they that worship him, must worship him in Spirit and in truth;" John iv. 24; but of such worship the unregenerate are incapable. They may present their bodies in his house and at his throne; but their souls are dead in sin and their hearts are far from him. Is. xxix. 13. Ezek. xxxiii. 30—32. Again; to worship God acceptably, we must have that faith which renounces all self-confidence, and looks alone to Christ for the acceptance of our persons and services. But this faith is not in the unregenerate. It is not a fruit of nature, but of the Spirit; Gal. v. 22; and consequently is in none but those who are the *temples of the Holy Ghost*. 1 Cor. vi. 19. None therefore but the regenerate can say, with *John*, "Our fellowship is with the Father, and with his Son Jesus Christ; 1 John i. 3: or, with *Paul*, "We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Philip. iii. 3. Let none marvel, then, that Christ hath said, "Ye must be born again." John iii. 7.

Nevertheless, there is nothing in our subject, nor in any part of God's word, that is in the least calculated to discourage any sensible sinner from looking to Christ for salvation, nor any true believer in him, from drawing near to God in acts of worship. To the former, Christ is saying "Come unto me all ye that labor and are heavy laden, and I will give you

rest;" Matt. xi. 28; and the latter, however conscious of their own unworthiness and of the imperfection of their worship, are divinely assured, that, in the exercise of their graces and in the presentation of their prayers and praises, they "offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. ii. 5.

SERMON IV.

THE LOVE OF GOD MANIFESTED TO ISRAEL.

DEUT. xxxiii. 3.—*Yea, he loved the people : all his saints are in thy hand : and they sat down at thy feet ; every one shall receive of thy words.*

AWARE of the acceptance which Dr. Kennicott's emendations of the Hebrew text, in the *second, third, fourth* and *fifth* verses of this chapter, have obtained with some learned men, I carefully examined them and the arguments by which they are supported ;* but, (persuaded that *commentators*, and *especially preachers*, should be sacredly scrupulous about departing, in any instance, from the *standard* original of the Holy Scriptures,) I have not ventured to follow them ; lest I should thereby give the *ark* an unhallowed *touch*. So far, indeed, as the Dr's emendations relate to the verse now before us, I was, at first sight, inclined to adopt them ; but, on mature deliberation, the very reasons which had produced that inclination, produced a contrary decision ; namely, his substituting בָּרַךְ *barach*, *he blessed*, for בִּיךָ *beyadecha*, *in thy hand*, and affixing the pronouns of the *third* person for those of the *second*, in the

* See his first Dissertation, p. 422 &c.

subsequent clauses—thereby making these members of the text to read thus : *And he blessed all his saints ; for they fell down at his feet, and they received of his words.*

The object, no doubt, of these emendations, was to remove from the text what, in the standard Hebrew copy, appeared to the learned emendator abrupt and ungrammatical. But might not his apprehension of such faults in this part of that standard, have been occasioned by an oversight of the manner in which the words are introduced, and of one important fact which they were designed to recognize ? The words, though most happily adapted to the subject treated of, were not uttered in literal construction with the context, but by way of *admirative exclamation*. Whelmed in admiration of God's marvelous and distinguishing goodness manifested to Israel, the prophet exclaimed עֵינַי חֲבֵב אֱמִים aph chobeb âmmim, *Yea*, or rather, *Surely he loved the people* ; and, specially affected with that evidence of it which God had given in committing them to the never-failing protection and guidance of the increated Angel—the Angel *in whom his name is*,—in whom his nature and perfections dwell ;^a—specially affected, I say, with this evidence of God's love to Israel and of the Angel's constant care of them,^b and probably enjoying, at the time, much communion with God through this *Angel of his presence*, Moses gratefully acknowledges all ; for, not by any rudeness of speech or violation of grammar, but, as I understand him, by an elegant apostrophe, and as moved thereto by the Holy Ghost, he directs his address to this *divine Angel*, saying of God's Israel, "All his saints are in THY

^a Exo. xxiii. 21. Col. ii. 9. ^b Exo. xiv. 19. xxiii. 20, 21.

hand—they sat down at THY feet, every one of them shall receive of THY words.*

This change, therefore, of the pronoun from the *third* to the *second* person, is not an instance of “verbal confusion,” but a special evidence of divine inspiration; the Holy Ghost thus leading the prophet to recognize the important fact, that God, in order to render the Israelites the more evidently and eminently a type of his elect, had committed them to the providential hand of his divine Son. And the passage, so understood, instead of being “obscure and equivocal,” is one of the most perspicuous illustrations of God’s favor to his Israel, both national and spiritual.

In conformity, then, to this view of the disputed address, I shall consider the several members of the text in their natural succession; with reference,

* This interpretation of the address in question, though confessedly original, is no vain conceit. It is amply supported—by the Mosaic history; see the places just referred to, and Deut. xxxii. 9—12;—by the writings of the prophets; See Psal. lx. 4. 5. lxxx. 17, 18; and Is. lxiii. 9;—and by the testimony of “*Stephen*, a man full of faith and of the Holy Ghost.” See Acts vii. 30, 35 and 38. Nor is this the only passage of scripture in which we find a pronoun of the 2d. or 3rd. person, used without an antecedent. *David*, rapt in holy meditation on *God’s foundation, laid in Zion*, with a similar abruptness, begins the lxxxvii. Psalm—“His foundation is in the holy mountains.” In like manner *the church*, ardently desiring some new manifestations of the love of *Christ*, without naming him, exclaims, “Let him kiss me with the kisses of his mouth: for” (then directing her address to him) “*THY* love is better than wine.” Cant. i. 2. And *Mary*, absorpt in thought about her blessed Lord, and intensely solicitous to find his sacred body, said (as she supposed to the gardener,) “Sir, if thou have borne *HIM* hence, tell me where thou hast laid *HIM*, and I will take *HIM* away.” John xx. 15.

I. To *national*, and

II. To *spiritual* Israel.

I. With reference to *national* Israel. Admiring the divine favor to that nation, Moses

1. Declares the moving cause of it, namely God's love set upon them ;—*Yea*, or *Surely he loved the people*. By this declaration, the prophet manifestly designed to account for the manner in which God by his word and providence had distinguished that people. That the reason of their being so distinguished was not in themselves, he had assured them before ;^d and, that they were no better in nature, and, when left to themselves, no better in practice than other nations, is evident from the whole tenor of their history. Nevertheless, that they so enjoyed the divine protection and patronage as no other nation did, was so obvious that even their enemies confessed it.^e The reason, therefore, of all God's acts of kindness towards them, must have existed in himself—he must have been self-moved to do them good—he must have loved them with a love which, in its kind, was absolute and discriminating ;—*Surely he loved the people*—not as an acknowledgement of any excellence in them or in their doings, but as an expression of his own sovereign good-will ;—*he loved the people* because he would love them—and *so loving them*, he had distinguished and would distinguish them.

We must not forget, however, that while God found no reason in the Israelitish nation, why he should favor them above other nations, he, nevertheless, in all the expressions of his kindness to that

^d Deut. ix. 5, 6. ^e Ibid. xxxii. 31 and Psal. cxxvi. 2.

people, had respect to their fathers, Abraham, Isaac and Jacob, and to his covenant antecedently made with those fathers concerning their posterity.^f

In those eminent patriarchs, God chose the nation that should descend from them, to be a peculiar people unto himself; "The Lord," said Moses to Israel, "had delight in thy fathers to love them, and he chose their seed after them; even you, above all people, as it is this day."^g

In their fathers also he blessed them: for all his promises respecting their increase and their inheritance, were originally made to those patriarchs.^h

Accordingly, God's deliverance of them out of Egypt, though an evidence of his love to them, was in compliance with his antecedent asseveration made to their famous ancestors: "Because the Lord loved you," said Moses to them, "and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."^k

Moses, continuing his admiration of the divine favor to Israel,

2. Recognizes that eminent instance of it, which God had given in committing them to the hand of the divine Angel here addressed: *all his saints*, all God's Israel, (O Angel of the covenant) *are in thy hand*. The angel supposed to be here addressed, we call *divine*, not as Arians and Socinians admit him to be such, that is, merely by virtue of a divine call and

^f Gen. xxii. 16, 17. xxvi. 3, 4. Exo. ii. 24. Lev. xxvi. 42. 1 Chron. xvi. 16, 17. ^g Deut. x. 15. ^h Gen. xvii. 7, 8. xxvi. 3—5. and xxviii. 13, 14. ⁱ Exo. xxxii. 13. Psal. cv. 8—10. ^k Deut. vii. 8.

delegation to office ; but because, upon revealed authority, we confidently believe him to be *such by nature*. "My name," said God the Father, "*is in him*;" and by which, as noticed in the introduction, he could mean nothing less than that he possesses the same divine nature and perfections, which are possessed by the Father himself.¹ Besides, it is manifest that this Angel, who, in Exo. xiv. 19, is called *the Angel of God*, is the same person who, in the original of Chapter xxiii. 21, is called JEHOVAH, a name which, from יהוה or יהוה *to be*, denotes *essential Being*—*Being underived, independent and eternal*; and which, therefore, is a name applicable to no nature but the *divine*." Moreover, the same person whom the Israelites tempted at *Massah* and when compassing the land of *Edom*, and whom *Moses*, in Num. xxi. 5. calls *God*, and, in Exo. xvii. 2. 7. JEHOVAH; and of whom in Deut. vi. 16, he said to Israel, JEHOVAH *your God*, the apostle *Paul*, in 1 Cor. x. 9, expressly calls *CHRIST*. Well, therefore, might Moses rejoice that the people who lay so near his heart, and to whom he himself belonged, were in the hand of this Angel, this *Holy One of Israel*, who possessed all divine perfections to preserve and direct them.

We must not dismiss this article, however, without endeavoring to settle two points.—1. In what sense the Israelites are here called *saints*. No doubt many of them, including Moses, were saints by internal sanctification. But that all of them were such, their general character forbids us to believe, On the

¹Exod. xxiii. 20—23. John x. 30, and Col. ii. 9. ²Psal. lxxxiii. 18.

contrary, what *Paul* said of that nation, long afterwards, Moses, with equal truth, might have said of them in his day: *They are not all Israel, who are of Israel*; that is, they are not all spiritual Israelites, who are the natural descendants of Jacob.^a Wherefore the appellation of *saints*, as it is here and elsewhere given to the nation of Israel in common, is not to be understood with respect to internal sanctification at all; but merely with respect to their separation, in the counsel and by the providence of God, from all other nations, and to the obligation of that peculiar covenant, which they, as a nation, were brought under, to acknowledge and worship the true God, to the rejection of heathen idols; and to which they had solemnly assented.^o And—2. How, as a nation, they were in the hand of Christ. To suppose, that as a divine person simply considered, He had them in his hand, would be to suppose of them *only* what is true of all nations, yea, of all creatures; for the *divine nature*, in Christ, as in the Father and in the Holy Ghost, *is over all, God blessed for ever*.^p In his *official capacity*, therefore, Christ must have had them in his hand. This indeed is implied in the words; by which it is evident that they were in his hand by an act of God the Father, whose they were: *all his saints*, said Moses to Christ, *are in thy hand*. Christ, however, in his official capacity sustains a twofold character: He is the Mediator of the covenant of grace,^q and the Administrator of divine Providence.^r As the Mediator of the covenant of grace, *He is able to save them to the utter-*

^a Rom. ix. 6. Comp. Chap. ii. 28. ^o Exo. xix. 5—8. xxiv. 3, 7. Deut. v. 27, 28. vii. 6. ^p Rom. ix. 5. ^q Heb. viii. 6. ^r Psal. lxxv. 2, 3. Is. ix. 3—6. Micah iv. 3, 11, 12, 13.

most that come unto God by him ;’ and, as the Administrator of divine Providence, he says, *All power is given unto me in heaven and in earth.*’ Now, that the Jewish nation, as such, was not in his hand as he is the Mediator of the covenant of grace, is manifest; for if so, all the individuals of it must have received that grace *from him* which would have brought them to God *by him* ;” whereas, in every generation, multitudes of them have utterly denied and rejected him, and have sought to come to God “by the works of the law ;” and consequently (dreadful to think) must, according to his threatening, have died in their sins.* Nevertheless, they were in his hand as he is the Administrator of divine Providence ; and that, not merely as the Father hath *given him power over all flesh,*’ but as he confided to him, the administration of that *special* Providence which he had purposed to observe, in relation to that *peculiar* people. Nor did God’s promise of the Angel’s presence with them imply any thing more : “Behold,” said he, “I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.”* Being thus in the official hand of Christ, they were required to obey and revere him : “Beware of him,” said God to them, “and obey his voice ; provoke him not, for he will not pardon your transgressions ;” that is, he would not wink at or excuse their rebellion, any more than the Father who sent him would. Here let it be recollected, that if the person spoken of had been a mere creature, human or angelic, JEHOVAH would not have said *he will not*,

* Heb. vii. 25. ’ Matt. xxviii. 18. • Psal. cx. 3. John vi. 37—39. * Rom. ix. 31—33. x. 3. * John viii. 21—24. † Ibid. xvii. 2. • Exo. xxiii. 20.

but *he cannot pardon your transgressions*; and much less, to account for the assertion, would he have added, *for my name is in him*;* whose name we are assured consists of his perfections, and is the defense of his people.^b Accordingly, Moses proceeds—

3. To recognize the subjection of Israel to this Angel: *they sat down at thy feet*. The word *נִשְׁתַּחֲוּ* *tucchu*, here rendered *they sat down*, occurring nowhere else but in Is. i. 5, where it evidently means *stricken* or *smitten*, has occasioned some diversity of opinion respecting the reference and meaning of this sentence. Dr. Kennicott, understanding it with reference to the position of the Israelites when they received the law, took the word in its latter meaning, and rendered it—*they fell down*, struck prostrate, as it should seem he supposed they were, at seeing the Majesty and hearing the voice of the divine Law-giver. But this makes the recognition to contradict the history; for although Moses, by divine order “brought forth the people out of the camp to meet with God” at Sinai, he does not say that *they fell down*, nor even, as in our text, that *they sat down*, but, “that they stood at the nether part of the mount.”^c Wherefore, I understand Moses, in the text, as recognizing the position of the Israelites, not at the foot of the mount, but at the foot of the cloud; by which and from which they received all their journeying directions. And so understood, the recognition exactly corresponds to the history. For, as all their removes and courses were governed by the removes and courses of the cloud; so where the cloud rested, *they sat down*, that is,

* Exo. xxiii. 21. ^b Ibid. xxxiv. 6. Psal. xx. 1. ^c Exo. xix. 17.

pitched their tents and remained stationary, till it again removed; and as the cloud stood over them, they (figuratively speaking) sat at the feet of the divine Angel, who dwelt in it.^d Nor did they merely sit down at his feet; they also received their orders from him. Hence,

4. Moses said to him יִשָּׂא מִדְּבַרְתֶּךָ yissa middabbero-theycha, *he, or every one shall receive of thy words.* But, instead of יִשָּׂא yissa, *he or every one shall receive,* Dr. Kennicott reads יִשְׂעוּ yisseu, *they shall receive;* and which, as it best agrees with the context, bids fair to be the true reading; though we cannot admit his change of the pronoun affixed to the following word, from the *second* to the *third* person, because it does not agree with the context in the standard copy.

In the preceding sentence, Moses gratefully acknowledged the divine influence which the Israelites, prone as they were to rebel, had been mercifully under, during the times to which he referred. Submissive to the Angel, they had come out of Egypt—and, observant of the cloud in which the Angel resided, they had alternately journeyed and rested, till, thus conducted, they had reached the borders of the promised land: and in this sentence, moved by the Spirit of prophecy, he foretold their subjection to the same infallible Guide for the time to come: *they shall receive of thy words.*

Those who understand the preceding sentence to respect the position of the Israelites when they received the law, understand this prediction to have been fulfilled in them, when they received the words

^d Num. ix. 15—23.

of the law, as recapitulated to them by *Joshua*, who succeeded *Moses*, as the visible representative and type of CHRIST.* To me, however, it seems much more probable, because much more agreeable to what had preceded, that this prediction respected the directions which the Israelites, under Joshua, should receive from Christ, by means of the ark.^f For as the cloud, during the ministry of Moses, so the ark, ever afterward, was the instituted symbol of Christ's presence with national Israel. Thus understood, a typical harmony also is preserved. For, as *Moses* died and the cloud disappeared, preparatory to the ushering in of *Joshua* and the directive use of the ark, in which the tables of the law were deposited; so the Mosaic dispensation, of which the cloud might be an emblem, was abolished in Christ, the antitype of Joshua;^g and the use of the ark, an emblem of Christ, in whom the law is kept inviolate, ceased before the commencement of the gospel dispensation and its ordinances, in which he is more *evidently set forth*, as *the fulfilling end of the law for righteousness to every one that believeth*.^h And as, not under *Moses* but under *Joshua*, Israel was brought into the promised land; so, not through the law but through Christ, the Church is brought into her promised inheritance, both of grace here, and of glory hereafter.ⁱ Thus, while types and symbols have been successively varied, the substance under all dispensations has remained the same; *Jesus Christ, the same yesterday, to-day and for ever*.^k

The literal interpretation which I have given of the text, happily coincides with the *Targum of On-*

* Josh. viii. 34, 35. ^f Josh. iii. 3. iv. 11. ^g 2 Cor. iii. 13. ^h Rom. x, 4. Gal. iii. 1. ⁱ John i. 16. Rom. vi. 23. ^k Heb. xiii. 8.

kelos, which the learned, both Jews and Christians, have constantly regarded as the best *Chaldee* version and paraphrase of the *Pentateuch*; and which, on our text, runs thus: *Surely he loved the tribes, all his holy ones of the house of Israel: in his might he led them out of Egypt: and they were conducted under thy cloud; and went forward at thy command.** I procede to consider the words,

II. With reference to *spiritual* Israel. That God, by his favor manifested to national Israel, designed to illustrate his richer favor toward a people of whom that nation was but a type, is, among christians, universally admitted. And this people, most comprehensively taken, I understand to be all the elect of every nation and of every generation, from the beginning to the end of the world. These, consisting partly of Jews and partly of Gentiles, constitute that *Israel who shall be saved in the Lord*, the Lord Jesus, *with an everlasting salvation*, and who *shall not be ashamed nor confounded, world without end.*¹

How aptly the favor by which God distinguished national Israel, serves to illustrate that greater favor by which he has distinguished and will for ever distinguish the people of whom that nation was a type, may be seen,

1. In *the source of it*; and which is here declared to be LOVE: *Surely he loved the people*, the people of national Israel. In his love of them, and his love of their antitype, there is an obvious resemblance, yet a no less obvious difference. A resemblance in *manner*, but a difference in *kind*. For, as he loved

* Lond. Polyg. 1 Is. xlv. 17. Rom. xi. 26.

Israel, as he loved no other nation ;^m so he loved his elect, as he loves no other people ;ⁿ and as his love for Israel was *sovereign*, they being in nature no better than other nations ;^o so is his love for his elect ; they being *by nature dead in sin and children of wrath even as others*.^p Yet, in *kind*, the love with which he loves his elect, differs as essentially from that with which he loved national Israel, as the love which a temporal prince feels for his *children*, differs from that which he feels for his *subjects*. To national Israel, God stood in the relation of a *king* ;^q but to spiritual Israel, he stands in the relation of a *Father*.^r For, although in some passages of scripture, he is spoken of as acting the part of a Father to national Israelites ; those passages, when examined, will all be found to respect, either merely his providential kindness to them and care over them, or his treatment of those among them, who, being circumcised in heart, were *Israelites indeed*.^s

Correspondent to this difference in God's love for national Israel, and his love for the people of whom they were a figure, is the difference in the favors by which he has respectively distinguished them. This appears—1. In *election* : both were indeed objects of God's choice ; but in different relations and to different conditions ; the former he chose in relation to their natural ancestors, *Abraham, Isaac and Jacob* ;^t but the latter, in relation to *Christ*, of whom those patriarchs were only types ;^u the former, to *civil* and *temporal* distinction :^v but the latter, to

^m Deut. vii. 6—8. ⁿ 1 John iv. 9, 10. ^o Deut. ix. 6. ^p Eph. ii. 1—3. ^q 1 Sam. xii. 12. ^r Matt. vi. 8, 9. 2 Cor. vi. 18. ^s Is. i. 2. Jer. iii. 4. ^t Deut. iv. 37. ^u Num. xxix. 17, 19. Rom. iv. 13. Gal. iii. 16. Heb. xi. 17—19. ^v Deut. xxviii. 1—14.

spiritual and *eternal* distinction.^x—2. In the *inheritances* bequeathed to them; to the former, the *earthly* Canaan;^y but to the latter, the *heavenly*, even that inheritance which is *incorruptible* and *undefiled*, and *that fadeth not away*, &c.^z—3. In *sanctification*: that of national Israel, as such, was only *relative* and *external*;^a but the sanctification of spiritual Israelites is *personal* and *internal*;^b though, in the present state, not *universal* and *perfect*.^c And—4. In *adoption*. To the former, as God's *first-born*, or national heir, *pertained the adoption* to a correspondent promotion in *civil* and *ceremonial* privileges;^d but the adoption of the elect is to the *filial relation* and the *heavenly patrimony*.^e All these blessings, by which God has so eminently distinguished the objects of his electing love, the apostle Paul, with thanksgiving, enumerates together, in a few words: "Blessed," saith he, "be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."^f

A like difference, too, is evident in the covenants which God made respecting national Israel, and that which he made respecting his elect. And—1. In the persons with whom he made them. Those which respected national Israel, he made with *men*—as that

^x Rom. viii. 28—34. ^y Gen. xiv. 5—7. xv. 18. ^z Heb. xi. 16. 1 Pet. i. 3—5. ^a Lev. xi. 45. Deut. iv. 32—35. ^b Rom. ii. 28, 29. Philip. iii. 3. ^c Rom. vii. 18, 25. ^d Exo. iv. 22. Rom. ix. 4. ^e Gal. iv. 6. Jas. ii. 5. ^f Eph. i. 3—5.

which he made with *Abraham*,^a and renewed to *Isaac*,^b and to *Jacob*;^c and the *Sinaitic* covenant, which, through Moses, he made with the Israelites themselves;^d but the covenant of grace respecting the elect, he made with Christ, their divine Covenantee and Surety.^e—2. In the blessings which they respected. Those which he made with the Israelitish patriarchs concerning their natural posterity, as such, respected only temporal things; to wit, their redemption and deliverance from Egyptian bondage, and their possession of Canaan and civil prosperity there;^f but the covenant of grace, which he made with Christ concerning the elect, respects both *grace* and *glory*, and which, as provisions of this covenant, were given to them in him *before the world began*.^g Accordingly, as God's national heir, when liable to judicial death from the hand of the destroying angel, was redeemed by the sacrifice of the paschal lambs;^h so his heirs of grace and glory, when liable to eternal death, as the just punishment for their sins, were redeemed by the sacrifice of Christ, who appeared in their law-place and *suffered the just for the unjust*;ⁱ and as the nation of Israel, thus redeemed from the *fate* of Egypt by *sacrifice*, were delivered from the *yoke* of Egypt by *power*;^j so, the elect being all redeemed from the *fate* of this world by the *sacrifice of Christ*, are, in the order of time, all delivered from the *course* of this world by the *power of divine grace*.^k These favors, too, in both cases,

^a Gen. xv. 18. xvii. 2—4. ^b Gen. xxvi. 3, 4. ^c Ibid. xxviii. 13, 14. ^d Exo. xxiv. 2—7. Deut. v. 2—4. ^e Psal. lxxxix. 19. 34—37. Luke i. 32, 33. ^f Deut. vii. 8, 9. Psal. cv. 8—11. ^g John vi. 39. 2 Tim. i. 9. Comp. Psal. lxxxiv. 11. ^h Exo. xii. 6. 13. ⁱ Gal. iv. 4, 5. 1 Pet. iii. 18. ^j Exo. xv. 13. ^k Gal. i. 4.

depended on covenant-relation. For, as God, in all he did for national Israel, had respect to his covenant in one form or another made with their fathers ; * so, all he has done or will do for his elect, is but the fulfilment of his covenant-stipulations with Christ, their divine Surety and the antitype of those fathers ; † Moreover, as the covenants concerning national Israel, and that concerning the elect, differed in the persons with whom they were made, and in the blessings which they respected ; so also—3. In the tenor of their promises. The promises respecting the entrance of national Israelites into Canaan, and their continuance and prosperity there, were all conditional ; the fulfilment of them being suspended upon their obedience ; ‡ and hence many of them, for their disobedience, died in the wilderness ; and though the nation, as such, however reduced, did enter the land, yet, for their idolatries they were suffered to be carried out of it into Babylon, where they remained in a state of captivity seventy years ; and though, by divine favor they were restored to it, yet again, for their rebellion, and especially for their ill-treatment of the Messiah, they were ejected from it, and have ever since been dispersed among other nations. But the promises respecting the elect, were all made to Christ ; and therefore the fulfilment of them depended, not upon *their* obedience but upon *his* faithful compliance with his covenant-engagements ; and the Father having acknowledged his entire compliance with these engagements, by raising him from the dead and receiving him to heaven ; § it follows that the fulfilment of all the promises thus

* 1 Chron. xvi. 13—22. † Psal. lxxxix. 27—37. Is. xlii. 6. 7.

‡ Num. xxxii. 11. Is. i. 19, 20. § Rom. iv. 25. Acts ii. 33.

made to him, concerning the people whom he represented in his obedience and death, must be just as certain as it is that the power and faithfulness of God are infallible. Thus the apostle Paul distinguished the promises made *in Christ* from those that were made *out of him*: "For," said he, "all the promises of God *in him* are yea, and in him Amen, unto the glory of God by us."² Compared, therefore, either with *Moses*, who was a political mediator for Israel,⁷ or with *Aaron*, who was their ceremonial mediator,⁸ "Christ hath obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises."⁹

As in its source, so

II. In the special instances of it here specified, the favor of God to the national Israelites serves to illustrate his greater favor toward the people of whom they were a type. And

1. In his separation of them, on account of which they are here and elsewhere called *saints* or *holy*. He *separated* them by his purpose of providence, when he chose them in their patriarchs to be *a holy* and a *special people unto himself*, above all other nations;^b yet, in this, they were only a type of his more beloved people, whom, by his purpose of grace, he *separated* in Christ, *according as he* chose them *in him before the foundation of the world*, that they

² 2 Cor. i. 20. ⁷ Exo. xxxii. 11—14. ⁸ Num. xvi. 40—48.
^a Heb. viii. 6.

* That many of the national Israelites received grace on earth and glory in heaven, are facts clearly revealed; Heb. xi. 13; but they received them, not according to the national covenants but according to the covenant of grace, and as they themselves belonged to the *election of grace*. Rom. xi. 1—7.

^b Lev. xx. 24. Deut. xiv. 2.

should be holy and without blame before him in love.^c He *separated* the Israelites in redemption by the *paschal sacrifice*; ^d but much more the *elect* in redemption by *Christ*, who, *that he might sanctify the people* [whom he represented] *with his own blood, suffered without the gate.*^e More visibly, however, God *separated* the Israelites, when he delivered them from the iron yoke of Pharaoh and brought them forth out of the house of bondage.^f A great favor indeed; yet, merely a type of that greater favor which he confers on his elect in their effectual calling; in which he delivers them from the stronger yoke of Satan, and brings them from under the more absolute bondage of the covenant of works.^g Herein also, he gives them *a new heart* and *puts within them a new spirit*; whereby he enables them in some good degree, *to walk in newness of life.*^h Thus, even in the *present state*, they are *made free from sin*; not, indeed, from its *hateful indwelling*, but, from its *ruinous dominion*.ⁱ For, being purified in the eye of divine justice, by *the precious blood of Christ*, and renewed in their minds, by the regenerating and sanctifying operations of the Holy Ghost, they become manifestly *a peculiar people, zealous of good works*—works which *God had before ordained that we should walk in them*; that thereby *we might show forth the praises of him who hath called us out of darkness into his marvelous light.*^k

Farther to promote the *visible separation* of his national Israel, God gave them laws, which even their enemies confessed were *diverse from those of all*

^c Eph. i. 4. ^d Exo. xi. 7. ^e Heb. xiii. 12. ^f Lev. xxvi. 13.

^g Luke. xi. 21, 22. Rom. vi. 14. ^h Ez. xxxvi. 26, 27. Rom. vi.

1—4. ⁱ Ibid. ver. 22. ^k Titus ii. 14. Eph. ii. 10. 1 Pet. ii. 9.

other *people*;¹ and to which correspond the gospel, *the law of faith*²—its ordinances—its code of church-discipline, and all its precepts respecting holy and useful living, which he hath specially given to his spiritual Israel, the gospel-church; and by which he *separates* and distinguishes her, both from mystical Babylon, and from “the world that lieth in wickedness.”³ “The grace of God,” the gospel, “which bringeth salvation,” that is, the report concerning the way of salvation, “hath” indeed “appeared unto all men,” to Gentiles as well as Jews, the preaching of it to all nations being authorized by the commission;⁴ yet, to the elect only, whether among Jews or Gentiles, it is rendered *the power of God unto salvation*; and by which discriminating influence, their election is made manifest, both to themselves and to one another: “Knowing,” saith an apostle to believers, “your election of God; for our gospel came not unto you in word only,” as it does to others; “but also in power, and in the Holy Ghost, and in much assurance.”⁵ The observance of its ordinances is a duty peculiar to believers,⁶—its code of discipline extends only to the *household of faith*,⁷—and its precepts constitute *specially* the rule for the deportment of Christians; it being to them, and not to the world, that the apostle is saying, “Only let your conversation be as it becometh the gospel of Christ.”⁸

Spiritual Israelites, moreover, like the national Israelites, are relatively and professedly *separated*

¹ Esther iii. 8. ² Rom. iii. 27. ³ 1 John v. 19. Rev. v. 3—6.
⁴ Titus ii. 11, 12. Matt. xxviii. 19. Rom. i. 16. Acts xiii. 48.
⁵ 1 Thess. i. 4, 5. ⁶ Matt. xxviii. 19. Mark xvi. 16. Acts ii. 37—41. 1 Cor. xi. 23—29. ⁷ Matt. xviii. 15—17. 1 Cor. v. 12.
⁸ Philip. i. 27.

depended on covenant-relation. For, as God, in all he did for national Israel, had respect to his covenant in one form or another made with their fathers ;^a so, all he has done or will do for his elect, is but the fulfilment of his covenant-stipulations with Christ, their divine Surety and the antitype of those fathers ;^b Moreover, as the covenants concerning national Israel, and that concerning the elect, differed in the persons with whom they were made, and in the blessings which they respected ; so also—3. In the tenor of their promises. The promises respecting the entrance of national Israelites into Canaan, and their continuance and prosperity there, were all conditional ; the fulfilment of them being suspended upon their obedience ;^c and hence many of them, for their disobedience, died in the wilderness ; and though the nation, as such, however reduced, did enter the land, yet, for their idolatries they were suffered to be carried out of it into Babylon, where they remained in a state of captivity seventy years ; and though, by divine favor they were restored to it, yet again, for their rebellion, and especially for their ill-treatment of the Messiah, they were ejected from it, and have ever since been dispersed among other nations. But the promises respecting the elect, were all made to Christ ; and therefore the fulfilment of them depended, not upon *their* obedience but upon *his* faithful compliance with his covenant-engagements ; and the Father having acknowledged his entire compliance with these engagements, by raising him from the dead and receiving him to heaven ;^d it follows that the fulfilment of all the promises thus

^a 1 Chron. xvi. 13—22. ^b Psal. lxxxix. 27—37. Is. xlii. 6. 7.

^c Num. xxxii. 11. Is. i. 19, 20. ^d Rom. iv. 25. Acts ii. 33.

made to him, concerning the people whom he represented in his obedience and death, must be just as certain as it is that the power and faithfulness of God are infallible. Thus the apostle Paul distinguished the promises made *in Christ* from those that were made *out of him*: "For," said he, "all the promises of God *in him* are yea, and in him Amen, unto the glory of God by us.* Compared, therefore, either with *Moses*, who was a political mediator for Israel,^y or with *Aaron*, who was their ceremonial mediator,^z "Christ hath obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises."**

As in its source, so

II. In the special instances of it here specified, the favor of God to the national Israelites serves to illustrate his greater favor toward the people of whom they were a type. And

1. In his separation of them, on account of which they are here and elsewhere called *saints* or *holy*. He *separated* them by his purpose of providence, when he chose them in their patriarchs to be *a holy* and a *special people unto himself*, above all other nations;^b yet, in this, they were only a type of his more beloved people, whom, by his purpose of grace, he *separated* in Christ, *according as he chose them in him before the foundation of the world, that they*

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4. *They shall receive of thy words.* From the cloud, they had received of his words, at the time of their exodus from Egypt,^a and repeatedly, during their journey in the wilderness;^b but here, Moses foretold that they should enjoy the same favor, in times then future; though in a somewhat different manner, as noticed and explained before. See pp. 148, 149. The same also, is true of spiritual Israelites. They have received of the words of Christ, and according to promise and prophecy, shall still receive of them. They received of his words, at their conversion. Herein, the elect receive his *quickening word, and live,*^c—his *enlightening word, and see,*^d—his *inviting word, and come to him,*^e and, his *comforting word, and rejoice in him*; having no longer any confidence in the flesh.^f Thus it is, that *he calleth his own sheep by name and leadeth them out*, that is, out of all the *refuges of lies* in which they had trusted before, into a state of faith and hope in himself.^g Hence, though all the elect belong to him by the *Father's gift* and by *his own redemption of them from under the curse,*^h yet only the regenerate, are *the called of Jesus Christ.*ⁱ And being thus *effectually* called by him, *they receive of his words*, when they acknowledge him as their Lord and Master, by submitting to baptism, according to his command and example;^k—by uniting with some branch of his Church, in gospel order;^l—by partaking at his table, in commemoration of his death;^m and by maintain-

^a Exo. xiii. 21, 22. and xiv. 1—4. ^b Num. ix. 15—23. ^c John v. 25. ^d Psal. cxix. 130. Rev. iii. 18. ^e Matt. xi. 28. John vi. 37. ^f Philip. iii. 3. ^g John x. 3. ^h John vi. 39. xvii. 6. Eph. i. 7. Rev. v. 9. ⁱ Rom. i. 6. ^j Matt. xxviii. 19. Mark i. 9. Acts ii. 41. xviii. 8. ^k 2 Cor. viii. 5. ^l 1 Cor. xi. 24.

ing a life and conversation correspondent to their holy vocation.* Moreover, during the whole course of their pilgrimage on earth, *they receive of his words*, in a way of instruction and comfort; and this, not only as they read the Scriptures or hear the gospel preached, but as the Holy Ghost, acting in his name, presents to their faith *the things of Christ*, such as his *righteousness*, his *atonement*, his *fulness of grace*, and his *advocacy with the father on their behalf*, and *brings to their remembrance* and applies to their cases, *whatsoever* he hath spoken for their edification and comfort.^p Hence, many a time, all the true disciples of Jesus, like the two whom he accompanied, as they were going from *Jerusalem to Emmaus*, have reason to say, *Did not our heart burn within us, while he talked with us by the way and while he opened to us the Scriptures.*^q Favored with his company and converse, every believer may say with Newton,

“My road is safe and pleasant too;”

and, reviewing seasons of special interest, under his word or at his table, each may adopt the grateful language of the church, saying, *I sat down under his shadow with great delight, and his fruit was sweet to my taste.*^r *Happy, indeed, is that people, that is in such a case; yea, happy is that people whose God is the Lord.*^s Yet, in these privileges, we have but a foretaste of those richer enjoyments which our ascended Lord has in store for us in heaven.

* 1 Thess. ii. 12. p John xiv. 26. xvi. 14. q Luke xxiv. 32.

^r Cant. ii. 3. ^s Psal. cxliv. 15.

"These are the joys he lets us know,
In fields and villages below ;
Gives us a relish of his love,
But keeps his noblest feast above."

And soon, my believing hearers, he will call us to it; yes, soon we shall *receive his word* from heaven, saying *Come up hither*.¹ O welcome message! O blessed hour of sweet release! Then shall our happy souls, removed from these tenements of clay—discharged from this war in the members—and, delivered for ever from all sin, temptation and sorrow, be associated with "the spirits of the just made perfect," and enjoy that "rest which remaineth for the people of God."² Nor shall our bodies, though for a season left behind, be lost or forgotten in the dust; but, at the appointed time, shall hear his awakening voice and in his glorious image rise.³ And thus prepared in soul and body for the heavenly inheritance, we shall finally *receive his word* saying to us, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*.⁴ EVEN SO, LORD JESUS.

¹ Rev. xi. 12. ² Heb. xii. 23. and iv. 9. ³ Philip. iii. 21.
⁴ Matt. xxv. 34.

SERMON V.

THE MOSAIC LAW AN INHERITANCE TO ISRAEL.

DEUT. xxxiii. 4. *Moses commanded us a law: even the inheritance of the Congregation of Jacob.*

THESE words, with those of the next verse, seem to stand unconnected with the context. Hence it is somewhat doubtful by whom they were spoken. Most commentators, both Jewish and Christian, interpret them as being the words of the children of Israel; and two of the Chaldee Paraphrases, to wit, the *Jerusalem* and that of *Jonathan* go so far as to preface the text thus: "The children of Israel said, Moses commanded us a law, &c." But, with all this mass of opinion to the contrary, I cannot help believing with *Bp. Patrick*, that the language of our text is the language of *Moses*, speaking of himself in the *third person*, and including himself with the people of Israel. That it was no unusual thing for Moses thus to speak of himself, must be obvious to every one, in reading the *Five Books* which he wrote. Among the numerous instances thereof which occur in these books, we have one that cannot be disputed, in the first verse of the chapter before us; *This is the blessing wherewith*

Moses, the man of God, [not I] blessed the children of Israel before his death [not my death].

By thus speaking of himself, Moses happily combined *modesty* with *dignity*, and *meekness* with *authority*. If he had said, *I* commanded *us* a law, it would have sounded harsh and haughty; and if he had said to Israel, *I* commanded *you* a law, he would have seemed to declare himself exempt from obligation to that law. But, by speaking of himself in the third person and by name, he modestly accounted for his act referred to, by reminding the people, that it was the act of one whom God had condescended to employ for that purpose; and, by using *us* instead of *you*, he plainly acknowledged himself to be, equally with his brethren, under the law which he *officially* delivered. Thus he maintained authority and dignity, without arrogance and ostentation. In like manner, the *prophets* prefaced most of their *Visions*, and the *apostles* most of their *Letters*.

Justice to our subject requires, that, in the discussion of it, we consider—

The concern which Moses had in the giving of the law,

The people to whom the law, through him, was given, and

What the law was to the people to whom it was thus given.

1. The concern which Moses had in the giving of the law. That he was not the author and enactor of it, must be evident to all; for then the transgression of it would have been merely an offense against him; whereas the whole tenor of divine revelation shows it to be an offense against God. Of this the record of David's confession, furnishes the clearest

possible proof and illustration ; for although he had greatly injured *Uriah* and disgraced *Israel*, he considered the *sinfulness* of his conduct as being only against God ; “ I have sinned against the Lord,” said he ; and addressing him, he said, “ Against thee, thee *only* have I sinned and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest.”^a But the sin which he deplored was an actual transgression of the law, delivered on Sinai ; of which law, therefore, God, and not Moses, must have been the author and enactor.^b Besides, that the *moral law** did not receive its origin in any thing in which the ministry of Moses was concerned, is manifest ; for, in its nature and obligation, it existed coeval with man, and therefore more than *two thousand years* before its promulgation, through Moses, on mount Sinai. This appears both from *reason* and from *revelation*.

It appears from *reason*. For if man when created, had been left, for any given time, without being under moral obligation to his Creator, you must all perceive, that during that time, he must have been, in a moral sense, as independent of his Creator, as his Creator was of him ; that is, man could have been no more accountable to God, for his thoughts, words, and deeds, than (shocking to say) God, for his own thoughts, words, and deeds, would have been accountable to man. Thus cir-

^a 2 Sam. xii. 13. Psal. li. 4. ^b Exo. xx. 14.

* We call this law *moral*, because it takes cognizance of the thoughts and intents of the heart, (Heb. iv. 12. Matt. v. 22. 28.) which human laws cannot, and because it is, to mankind, the standard of their moral duty, both toward God and one another.

cumstanced, our first parents might have cursed one another, or even their Maker—or *Adam* might have murdered *Eve*, or *Eve* him; or both might have committed suicide, without committing, in either case, any moral evil. In short, it would have been impossible for them, or any of their posterity, while in that lawless state, to have sinned at all; “for where no law is, there is no transgression.”*

“But,” says one, “our first parents were under a positive injunction not to eat of the fruit of a certain tree.” Granted: but who does not perceive, that if they were not previously under moral obligation to obey God, *that* injunction itself, in regard to moral obligation, must have been perfectly nugatory—a command wholly without force—even as much so, as that of one *free man* saying to another *equally free*, Thou shalt not eat of this or that; the man commanded being, in such case, under no obligation to obey the man commanding him. That any command may be equitably binding on the person to whom it is delivered, that person must be under prior obligation, natural or relative, to obey the authority from which it comes. Such, for instance, are the obligations of children, to obey their parents, those of Servants, to obey their masters, and those of subjects or citizens, to obey their sovereigns or magistrates. From reason itself, therefore, we are constrained to believe, that the obligation of the moral law was binding on man as soon as he existed—that this obligation was inseparable from his relation to God, as his Creator, and that he had the requisit knowledge of it by the light of nature. Hence the obligation which

* Rom. iv. 15.

Adam was under to obey the positive command not to *taste* nor even to *touch* the fruit of a certain tree, on pain of death—his great criminality in transgressing that command, and the fatal consequences thereof, to himself and to all his posterity. See Ser. iii. pp. 127—133.

The same also appears from revelation. For by this infallible light, we perceive, not only that *Adam personally* was made under the law, but likewise, that *in and with him*, all his natural posterity were made under it; they being all *seminally* and *representatively* in him. That *seminally* all *Adam's* natural posterity were *under the law in him* and became depraved *with him*, is evident from the condition in which they descend from him. For, "as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Rom. v. 12. And, that *representatively* they were all *under the law in him*, is equally evident from the revealed fact, that *with him* they were all involved in condemnation by his original offense:—*by the offense of one judgment came upon all men to condemnation*, Rom. v. 18.* Moreover, that the *moral*

* Rightly to understand this chapter, (Rom. v.) it must be noticed, that the apostle herein treats of *Adam* as "the figure of him that was to come," namely *Christ*; ver. 14; and that he elsewhere speaks of *Adam* and *Christ*, as, in certain respects, the only two men that ever existed, or, that *properly*, at least *immediately* received their being from God; the former, as the *first Adam*, the latter as the *second* and *last Adam*. See 1 Cor. xv. 45—49.

The analogy between the two was founded in the public and relative stations respectively assigned to them. For, as God constituted *Adam* the federal and natural head of all his posterity, as such; they being all *representatively* and *essentially* in him; so

law was in force before its promulgation on Sinai, and that it took cognizance of natural as well as

he constituted Christ, as Mediator, the federal and spiritual Head of all the elect; according as he chose them *in him*, and *in him* endowed them with grace and glory *before the world began*. Prov. viii. 23—31. Eph. i. 4. 2 Tim. i. 9. Titus i. 2. John xvii. 2. Comp. Eph. i. 22, 23. iv. 15, 16. Col. i. 18, 19. Hence, by obvious consequence,

1. As all Adam's posterity, being represented *in him* when he transgressed, were, by his original offense, involved in condemnation *with him*; so all the elect, being represented *in Christ* when he obeyed and died as their Surety and Substitute, were, thereby, *virtually justified in and with him*. For, "as by the offense of one" (Adam) "judgment came upon all men," of every age and nation, "to condemnation;" "even so, by the righteousness of one," (Christ) "the free gift," the imputation of righteousness, "came upon all men," that is, upon all of every generation, nation and condition, that were represented in him, and that, not *conditionally* but *effectually*, it being "unto justification of life." Rom. v. 18. Comp. 1 Pet. iii. 18, and Rom. iv. 25. Many, I am aware, contend that in the latter as well as in the former part of this passage, the phrase *all men* must necessarily be understood to mean all the individuals of mankind. But if so, "justification unto life," must through Christ, have come upon them all; and consequently, either some *justified persons* must be *lost*, or all the individuals of mankind must be *saved*; neither of which comports with the tenor of revelation; not the former, for whom God justifies, he glorifies; Rom. viii. 30, 33, 34; and not the latter, it being contrary to the plainest accounts of the final judgment. Matt. xxv. 34, 41, 46. John v. 28, 29, and Rev. xx. 11—15. Besides, that the phrase *all men*, in the latter part of the text in question, is to be understood as above explained, is evident from the song which the saved will address to Christ, saying, "Thou art worthy," &c. "for thou wast slain, and hast redeemed us to God by thy blood, *out of every kindred*, and *tongue*, and *people*, and *nation*." Rev. v. 9, and vii. 9, 10.

2. As all Adam's posterity receive moral depravity from him their *natural head*, Rom. v. 12, and, as such, are *morally dead*; Eph. ii. 1; so all the elect of every generation, receive quickening

practical obliquity, the apostle proves by the existence of sin and the consequent reign of death, during

grace from Christ, their *spiritual Head*, John i. 16; and so become *spiritually alive*. John i. 4. iv. 10, 14, and v. 25.

Correspondent to this design of the analogy in question, is the whole scope of the apostle's reasoning, in Rom. v. concerning justification. For while he constantly keeps his figure in view, his chief object is to show the speciality and excellence of the life which comes through Christ, compared with that which was lost through Adam. "Not as the offense, so is the free gift;" ver. 15.

1. Not in extent. It does not, like Adam's offense, extend to all mankind, but only to all represented in Christ. Nor

2. In kind. For, it is not (as some think) a mere restoration to the elect, of what they, with the rest of mankind, lost in Adam; but the free gift of what is infinitely more valuable; and for which the apostle intimates there is a sufficient reason in the amplitude of the provision made for them in Christ. "For if through the offense of one," that of Adam, "many," even all his natural posterity, as such, "be dead," morally and legally, and therefore liable to death eternal, Is it not, as if the apostle had said, *equally*, yea "much more" evident, that "the grace of God, and the gift by grace," (that is, the gift of justifying righteousness, and this imputed by an act of grace,) "which is by one man, Jesus Christ, hath abounded unto many," the *many* whom he covenanted to save—the *many* for whom, according to Matt. xx. 28, he *gave his life a ransom*—and therefore, that, through these aboundings of his grace, God hath granted to them a safer standing and a better life than Adam lost? So saith Christ of his sheep: "I am come that they might have life, and that they might have it more abundantly." John x. 10. Neither,

3. Is the guilt which is removed from those who are justified in Christ, like that by which mankind were condemned in Adam—the *guilt of a single offense*: "Not as it was by one that sinned, so is the gift;" ver. 16; "for the judgment," the sentence of it, "was" incurred "by one," that is' by Adam's *one original offense*, "to condemnation; but the free gift," that of justifying righteousness, to all actual sinners on whom it is bestowed, "is of *many offenses* unto justification." Comp. Acts xiii. 39, and 1 Cor. vi. 11. Moreover,

4. The life which the heirs of grace receive through Christ, is not, like that which they had in Adam, *perishable* and

the long range of time between *Adam* and *Moses*. "For," saith he, "until the law," that is, constantly

loseable; but immortal and secure. "For," verse 18, "if by one man's offense, death reigned by one," by one man and by his *one original offense*; "much more," when compared with Adam's short life in paradise, "they who receive abundance of grace," as all who are saved do, at their conversion and afterward, "and of the gift of righteousness," imputed for their justification, "shall reign in life"—life immortal and heavenly, "by one, Jesus Christ." "For," ver. 21, "as sin," without any help, "reigned unto death, even so might grace reign through righteousness," through a righteous medium, "unto eternal life"—all the way from eternal election to eternal glorification, "by Jesus Christ our Lord."

With the same figure in view, (1 Cor. xv. 47—49.) the apostle reasons in like manner respecting the resurrection. For though (exemptions admitted; Gen. v. 24. Heb. xi. 5. 2 Kings ii. 11. 1 Thess. iv. 15—17. 1 Cor. xv. 51, 52.) all Adam's descendants, by reason of his guilt imputed and his depravity transmitted to them, became liable to corporal death; Gen. iii. 19. Heb. ix. 27, and Romans viii. 10; yet the Spirit of God, who *raised up the natural body of Christ*, and, at his ascension, formed it a *spiritual body*, not only quickens the souls of the elect in this life, but will also, at the appointed time, *quicken their mortal bodies*, and *fashion* them like unto the spiritual and glorious body of Christ. Rom. viii. 11. Philip. iii. 21. Thus, "as we have borne the image of the *earthy*, we shall also bear the image of the *heavenly Adam*." 1 Cor. xv. 49. Comp. Rom. viii. 29.

The resurrection of the dead, by the authority and voice of Christ, as the Head of the Church and the Judge of the world, will indeed be universal. "For," 1 Cor. xv. 22, "as in Adam all die, even so in Christ shall all be made alive," as it regards the body. "But every man in his own order," both as to *time* and *rank*; (compare Num. ii. 17, where the LXX. use the word *ταγμα*, in the same sense; "Christ the first fruits," with reference to all that sleep in him; ver. 23; "afterward they that are Christ's at his coming"—his coming to judge the world. Yet, not these only, but the wicked also shall be raised: for *The multitude* (as רַב־בֵּים *rab-beem* is rendered, Psal. xcvi. 1.) *of them that sleep in the dust of the earth shall awake*; but in very different conditions; some in

from the beginning, *until the law* was given on Sinai, as well as afterward, "sin was in the world," brought in by Adam's transgression, and continued in the nature and manifested in the lives of his depraved posterity: "but," adds he, "sin is not imputed where there is no law;" and therefore, could not then have been imputed if there had been no law. "Nevertheless," as a clear proof that the law *was* then in force, and that sin, a transgression of it, *was* imputed, "death," *the wages of sin*, "reigned from *Adam to Moses*," and that not only over prac-

their sins, (John viii. 21,) and others justified in Christ; (Luke xiv. 14;) and therefore, to very different destinations; *some to everlasting life, and some to shame and everlasting contempt*. Dan. xii. 2. Comp. John v. 28, 29. "Then," continues the apostle, "cometh the end," the end of the world, the end of time, "when he" (Christ) "shall have delivered up the kingdom," the mediatorial kingdom, "to God, even the Father," from whom he received it; "when he shall have put down all rule and authority and power," of every kind that is inimical to him and his church. "For," (according to prophecy, Psal. cx. 1,) "he must reign," as Mediator, "till he hath put all enemies under his feet. The last enemy" to his people, and obstacle to their complete happiness, "that shall be destroyed, is death." Herein will be accomplished what is recorded, 1 Cor. xv. 54—57. This entire subjugation of all his and his people's enemies, was secured to Christ, as Mediator, by the Father's purpose and disposition of things. "For," ver. 27, "He" (the Father) "hath" (by covenant-engagement) "put all things under his feet," the feet of Christ, Psal. viii. 6. "But when He," (the Father) "saith all things are put under him," (Christ) "it is manifest that He" (the Father) "is excepted, who did put all things under him," (Christ.) "And," ver. 28, "when all things," according to purpose, "shall be" actually "subdued unto him, then shall the Son also himself," in regard to his *official reign*, "be subject unto him, that put all things under him, that God," subsisting in the co-ESSENTIAL, CO-EQUAL, and CO-ETERNAL TRINITY, may be ALL in ALL.

tical sinners, but also over infants, "even over them that had not sinned after the similitude of Adam's transgression," that is, practically;—but who, notwithstanding, in consequence of having derived a depraved nature from him, were subject to natural death; yea, being *shapen in iniquity* and *conceived in sin*, and so *morally* and *legally* dead, they, in themselves considered, were *liable*, by the law, to *death eternal*.^{d*}

^d Rom. v. 13, 14. Psal. li. 5.

* For holding this plainly revealed truth, I and many others have been charged with holding, that those of the human family who die in infancy, are necessarily consigned to future misery. But if this consequence is involved in the above doctrine, I am not aware of it; and certain I am, that the opinion imputed, has never entered my heart, and that I have never heard it avowed by any person of any denomination. Many, indeed, believing that the Scriptures leave the question undecided, think we ought to be silent on the subject. That the Scriptures are less explicit on this article than on many others, is admitted; yet, in my humble opinion, they say enough in relation to it, to authorize the comfortable conclusion, that *all dying in infancy are saved*. And, as this is my decided belief, and what I have often avowed, I take this opportunity of submitting to the public, some of my thoughts in regard to the matter in question.

1. Then, I am not driven to this belief, by indulging the common idea, that it would be cruel or unmerciful in God, to execute the penalty of his righteous law upon those of Adam's depraved and guilty posterity, whom he is pleased to call hence in a state of infancy. For believing, as I do, that it is agreeable to justice, divine as well as human, that punishment should be proportionate to crime, I believe that the future punishment of those who die in their sins, will be, though in every instance *endless*, yet, by many degrees, *various*; according to the advantages under which they will have lived, and the degrees and aggravations of their iniquity. See Scr. iii. p. 132.

Now, whatever we suppose salvation to depend on—whether upon the absolute grace of God, or, in whole or in part, on the will and efforts of creatures, unless we have the *atheism* to deny

Now, with these facts in view, it must be evident to all, that Moses had no concern in the origination

the certain foreknowledge of God, we must necessarily believe, that he foreknew all that would be *saved*, and, consequently, all that would be *lost*. In regard to the *latter*, therefore, so far would it have been from cruelty in Him, to have executed the penalty of his law upon them in all generations, before they had added actual transgression to natural depravity, and, especially, before they had aggravated their condition, by "treasuring up wrath against the day of wrath," (Rom. ii. 5.) that it would have been a great instance of his mercy toward them; as it would have prevented the accumulation of their iniquity, and thereby, the augmentation of their endless misery.

2. I do not cherish this pleasing hope concerning those who die in a state of infancy, because I believe (as many do) that mankind are born *sinless*; for, from the passages referred to, (Psalm li. 5. and Rom. v. 12.) and many others, the contrary is evident. Besides, if they were born *sinless*, they could have no interest in salvation by Christ; seeing he "came into the world to save sinners"—*lost sinners*. 1 Tim. i. 16. Luke xix. 10. Nor do I believe,

3. That the salvation of those who die in a state of infancy, has any dependence upon the character of their parents: that is, whether they descend from believers or unbelievers; Matt. iii. 9, 10. viii. 11, 12. John i. 13; or upon any parental or ministerial dedication of them or ceremony performed on them; which would necessarily imply, that these things have in them a cleansing and saving virtue, and that they are essential to salvation; whereas it is the blood of Jesus Christ *alone*, that *cleanseth from all sin*. 1 John i. 7. Moreover, to suppose the contrary, is to suppose that millions dying in infancy are excluded from the kingdom of heaven, merely because descended from heathen, unbelieving, or negligent parents. But

4. I believe, that all who in holy Providence are called hence in a state of infancy, are of those whom God *blessed with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world*; and therefore that they are of those whom Christ redeemed by his precious blood. Eph. i. 3—7. That the chosen and redeemed of the Lord, are such while infants, nay before born, is unquestionable; Rom. ix. 11; why

of the law. Not, surely, in the origination of the *moral law*; for it was in force from the creation of

then, may not those who die in infancy, be of that number? Nevertheless,

5. It does not follow, that those who die while infants, any more than those who live to adult age, can go to heaven without regeneration. For "that which is born of the flesh is flesh," that is, *carnal*; John iii. 6; but "the carnal mind is enmity against God," Rom. viii. 7, and therefore must be changed by regenerating grace, or it never can enjoy God; yea, unless *born again*, the creature, whether called hence in infancy or afterward, cannot see the kingdom of God. John iii. 3. Nor is the necessity of the *new birth* any obstacle to the salvation of those who die in infancy; for, as in this gracious change, the creature, infant or adult, is entirely passive, the former may as well be the subject of it as the latter; the regenerating grace of the Holy Spirit, like the blowing of the wind, having no dependence upon the will or co-operation of creatures. John iii. 8. It is therefore the denial, (not the *belief*), of *eternal* election, *particular* redemption, and *sovereign* regeneration, that implies the exclusion, of *infants* and of *idiots* also (dying such) from the kingdom of heaven; for if an interest in Christ, or a participation in regenerating grace, depend upon some condition to be performed by creatures, it necessarily follows, that, whereas neither *infants* nor *idiots* are capable of performing any such condition, they must either be taken to heaven *without* an interest in Christ, and *without* regeneration, or they must inevitably perish.

The grounds upon which I believe the salvation of those who die in a state of infancy, are chiefly the following.

1. It is highly probable that some are made partakers of the Holy Spirit, in his regenerating and sanctifying influence, before they are born. See the case of *Jeremiah*, chapter i. 5, and that of *John the baptist*, Luke i. 15; who were also *then* sanctified to office.

2. That some, in their infancy, are taken to heaven, is evident from the words of Christ, spoken on the occasion of infants being brought to him, that he should lay his hands on them and pray; for when the disciples objected to the act, he said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven;" by which he could not have meant the kingdom of the gospel church; for none, of right, can be added to

man, and so many ages before Moses was born ; nor in that of either the *judicial* or the *ceremonial law* ;

this, but on a profession of faith, (a profession of which infants are incapable,) but the kingdom of glory ; which therefore, in part, must consist of infants. Matt. xix. 13—15. I cannot think with those commentators who interpret this passage as of the same import with Matt. xviii. 2—6, and Mark ix. 36, 37, 42, where a *little child* is made an emblem of a humble and unoffending believer. Here nothing of this kind is suggested.

3. The saying of David respecting his deceased child, “ I shall go to him, but he shall not return to me,” implies his belief of the child’s happiness ; for he could not have meant simply, that his body should be associated with the body of the child in the dust, but also that his soul should be associated with the soul of his child in a future state of being ; but having received an infallible assurance that God had put away his sin, (2 Sam. xii. 13, 23.) David rejoiced in the belief, both that his soul in its separate state, should enjoy the *open vision*, and that, at the resurrection, his body should awake with the *likeness* of his blessed Lord. Psal. xvii. 15. Consequently he must have believed the same concerning his child to whom he expected to go.

4. The case of *Rachel*, who on account of her passionate desire and love of children, is introduced as representing the Jewish women, whose children from *two years old and under*, to include the *child Jesus*, were put to death under the edict of *Herod*. In this representative capacity, *Rachel* is mentioned as mourning and inconsolable ; but the Lord said to her, “ Refrain thy voice from weeping and thine eyes from tears ; for thy work,” the pains, toil, and solicitude of the mothers she represented, “ shall be rewarded,” that is, in the future blessedness of those children whom, it might seem to them, they had borne and so far nourished, in vain ; “ for they” (the murdered children) “ shall come again from the land of the enemy,” the empire of death, *the last enemy that shall be destroyed*. “ And,” therefore, “ there is hope in thine end, saith the Lord,” that is, in the end or issue which, in regard to this distressing affair, was embraced in the divine counsel ; or there is hope *for thy posterity*, as the words may be rendered, to wit, the posterity of the women of whom she was a figure ; “ that thy children shall come again to their own border,” as they will when raised from the dead in the place where they

for the statutes of the *former* and the ceremonies of the *latter* were all delivered to him from the mouth

were massacred. But could it at all have assuaged the grief of the mothers thus cruelly bereaved, to be assured merely that their children should participate in the general resurrection? Or would it be any comfort to them, at the day of Judgment, to see their children raised from the dead, if they must also see them cast into hell? The design of the prophecy, therefore, must have been, that, at the requisit time, it might be explained and applied, as it was by the Evangelist *Matthew*, to comfort those weeping mothers in Israel, with an assurance that their *martyred* children would be not only raised from the dead, but raised to live and reign with the blessed Jesus, for whose sake they were thus horribly murdered. See *Jer.* xxxi. 15—17. *Matt.* ii. 17, 18. But,

5. And *specially*, my belief that all who die before they become conscious of moral right and wrong, and that whether in *christian* or in *heathen* lands, will be saved, is founded upon the inspired descriptions of the final condemnation of the wicked, in every instance of which, it is declared or implied that the sentence will pass against them *according to their works*. *Matt.* xxv. 44—46. *John* v. 28, 29. *Rom.* ii. 12—15. *Rev.* xx. 11—13. But infants, however depraved in nature, have, properly speaking, no works, no actual transgressions, for which to be judged; and therefore do not answer the character of those who shall be finally condemned.

The only argument at all plausible, that I have ever heard raised from Scripture, in favor of the contrary opinion, is that which supposes there were many infants in Sodom when it was destroyed, and who, if saved, must have been righteous; whereas, it is revealed, that if only *ten righteous* had been in the place it would have been spared. *Gen.* xiii. 32. To this I reply—1. That, considering the horrible and unnatural abominations to which the men of Sodom had become abandoned, it is highly probable, that there were, at that time, no infants in that city. See *Gen.* xix. 4—8, and *Rom.* i. 27. And—2. Admitting that there were many hundreds or thousands of infants there at that time, and supposing them all to have been regenerated and justified in Christ before their death, and so that they were *righteous* and saved, they nevertheless did not answer the character of the *ten* for whose sake God would have spared the city; for the same

of God, as may be seen in the books of *Exodus* and *Leviticus*.*

The concern, then, which Moses had in the giving of the law, must be restricted to *his instrumentality* in the promulgation of it to Israel, and which consisted chiefly in the following things.

1. Moses, through the ministry of angels, received the law from its divine author and enactor—the moral part, “on two tables of stone, written with the finger of God;”^f and the judicial and ceremonial parts *viva voce* from the mouth of God, and wrote them in a book.^e

2. He delivered the whole to Israel, though at successive times, and that both verbally and in writing.^h The law, therefore, came *through* Moses, though not *from* him.ⁱ

3. He inculcated upon Israel the observance of it, that if ten persons *practically righteous*, were found in it, he would spare it. It was the practical wickedness of the inhabitants of Sodom, already referred to, that brought the shower of fire and brimstone upon them, even as it was “the great wickedness of man upon earth” that before had brought the flood of waters upon the inhabitants of the old world. Gen. vi. 5—7.

To these remarks, no objection can be fairly raised from the case of *Nineveh*. For although, in suspending the judgment threatened against that city, God considered the infants in it, consisting of more than 120 thousand, yet not in regard to their eternal state, but merely as a reason for his temporal forbearance and mercy toward the Ninevites, in a providential way; in which he also had respect to the “much cattle” in the place. See *Jonah* iv. 11, and comp. *Psal.* xxxvi. 6. From the divine procedure therefore, in that case, nothing can be inferred *for or against* the spiritual and eternal salvation of infants.

* *Exo.* xxi. 1, xxiv. 3. *Lev.* i. 1, xxvii. 34. ^f *Exo.* xxxi. 18.

^e See the places referred to by the letters *e* and *f*, and *Exo.* xxiv. 4, 7, and xxxiv. 27. ^h *Ibid* xix. 7, xxiv. 3, 4, 7. *Deut.* i. 1, 3, and xxxi. 1, 9, 24. ⁱ *John* i. 17.

the law, which God, by him had delivered to them. And this seems to be chiefly what he meant when he said *Moses commanded us a law*; for the law which God commanded, Moses, by his authority, commanded also; that is, he exhorted and admonished the Israelites to obey it.^k

We proceed to consider

II. The people to whom the law, through Moses, was given. This people are here called *the congregation of Jacob*, after him from whom they descended. But, as their progenitor is more frequently called by his new name *Israel*,^l they, in correspondence therewith, are more commonly styled *the congregation of Israel*.^m These names were given them, not only to distinguish them from every other people, but also to signify that God had begun to fulfil his promise of giving to Jacob a numerous seed.ⁿ Jacob had left his father's house *alone*, but lo! he is become *a congregation*, and a very large one too, *a nation*. "With my staff," said he, meaning with that only, having neither wife, nor friend, nor property, "I passed over this Jordan," near to which he might be standing, and which he had in his mind, at least, if not in his sight, "and now I am become two bands;" referring to the two branches of his family, by his two wives *Rachel* and *Leah*.^o And, as with reference to him, this people are called *the congregation of Jacob*, and more frequently after his new name, *the congregation of Israel*, so with reference to his *twelve sons*, each of whom was

^k Exo. xxxv. 1, 4. Deut. iv. 40. ^l Gen. xxxii. 28, xxxv. 10, xlvii. 27, 31. ^m Exo. xii. 6, 19, 47. Lev. iv. 13. Num. xvi. 9. ⁿ 2 Chron. v. 6. xxiv. 6. ^o Gen. xxviii. 14. ^p Gen. xxxii. 9—12.

a patriarch, the father of a tribe, they are called *the twelve tribes of Israel*, and simply *the twelve tribes*.²

Now, to these tribes, as a nation or people, God, by Moses, gave the law at Sinai. For, although the moral part was the same under which Adam was made, and which, as it has constantly been, must for ever remain, binding upon all his posterity, as such, yet the legal dispensation, (including the judicial and ceremonial laws, with the moral law, and given, through Moses, *in the form of a covenant*,) was delivered exclusively to the congregation of Jacob, the nation of Israel.³

Our subject requires that we consider

III. What this law was to the people to whom it was thus given, to wit, an *inheritance*—even *the inheritance of the congregation of Israel*. Some, indeed, understand the inheritance here intended, to be the people of Israel themselves, who are called *The Lord's portion*, and *the lot of his inheritance*. Dent. xxxii. 9. Much more commonly, however, and much more naturally, the term *inheritance* is, in this place, understood to denote the law given to that people. *Moses commanded us a law*.—And what was it to them? *An inheritance; even the inheritance of the congregation of Jacob*. See Psal. cxix. 111. Nor is there any want of fitness in the metaphor.

“The law,” like a rich inheritance, “is good if a man use it lawfully.” 1 Tim. i. 8. And, as far as Israel so used it, the law, the whole legal dispensation was a rich and valuable inheritance to them. The moral law was, to them in general, an infallible

² Gen. xlix. 28. Jas. i. 1. ³ Exo. xx. 1, &c. Lev. xxvi. 46.

rule of moral duty both toward God and one another; and, to the regenerate among them, it served to discover their sinfulness of nature and life, and their need of the righteousness and atonement of the Messiah, the promised Seed; Is. lxiv. 6; the ceremonial law, in its sacrifices and ablutions, typified Him who, in purpose and effect, was "the Lamb slain from the foundation of the world," and illustrated, to believers, the manner of their pardon and cleansing through his precious blood; * and the judicial law, in its statutes and judgments, was to them, as a nation, an appropriate directory in all their civil proceedings. †

The law, too, like an inheritance in a family, was given to the congregation of Jacob *in perpetuum*, for ever, that is, to descend with them from generation to generation, till the coming of the Messiah. † In this sense the ceremonies and statutes of it, were to be in force *for ever*. † †

* Psal. xxxii. 1, 2. Rom. iv. 6—8. Heb. xiii. 20, 21. Rev. xii. 8. † Exo. xxi. 1, &c. † Gal. iii. 19, 20. † Exo. xii. 14, 24. xxix. 28. Numb. xviii. 19.

* עולם or עולמי *olam* (which our translators have sometimes rendered of *old*, of *long time*, &c. but most frequently *for ever* or *everlasting*) is from עלם *alam* to *hide* or *conceal*, and denotes duration *hidden* or *concealed* from man, whether past or future, and whether *finite*, *indefinite*, or *infinite*. See *Buxtorf*, *Taylor*, and *Parkhurst*. The word that generally answers to it in the LXX. and in the N. T. is αἰών or its derivative αἰώνιος; the former of which is equivalent to αἰς ὧν *always being*, and the latter is, in our version, commonly rendered by *everlasting* or *eternal*. See *Trommius*, *Henry Stephens*, and *Leigh*; also *Hedericus*, *Schrevelius*, *Parkhurst*, *Ewing* and *Jones*.

These words, therefore, and their versions *for ever* and *everlasting*, as they occur in the Holy Scriptures, denote duration as various as the subjects to which they are applied. As—1. The

Moreover, the law might be called the inheritance of Israel, because to their observance of it, their inheritance was annexed; that is, their entrance into Canaan and their continuance and prosperity there were promised on condition of their legal obedience."

Such I conceive to be the *literal meaning* of the

whole or the remaining duration of a man's natural life. Exo. xxi. 6. 1 Sam. i. 22. Comp. ver. 28 and chap. xxvii. 12; also Luke xx. 34.—2. The *duration* of the Jewish dispensation. Gen. xvii. 13. Exo. xxvii. 21.—3. The *duration* of what will last to the end of the present world. Gen. xlix. 26. Rev. xiv. 6. Hence—4. The *duration* of the world itself. Eccl. i. 4. Matt. xxviii. 20.

Nevertheless—5. These words also denote *infinite duration*. This is placed beyond dispute; seeing that they are often used to express the *duration* of the Being and perfections of God himself. Exo. xv. 18. Deut. xxxii. 40. xxxiii. 27. Is. xl. 28. Matt. vi. 13. Acts xv. 18. Eph. iii. 11. Rom. xvi. 26. 1 Tim. i. xvii. Such, too, must certainly be their meaning when used to denote *duration* after the Great day of Judgment. For—1. That will be the *last day*; John vi. 39, 40, 44, 54, xi. 24. With that day, therefore, *time*, with all its revolutions and measurements, must for ever cease, when no duration can follow, but that of *vast eternity*. And—2. On that great day will take place, the *last Judgment*; John xii. 48. Acts xvii. 31, and Jude, ver. 6; and which, on this account, is called *eternal Judgment*; Heb. vi. 2. The decisions of that Judgment, therefore, and, by consequence, the respective portions of the righteous and of the wicked, to be thereby determined, will necessarily be *final* and *irrevocable*, and therefore *eternal*. And how any who believe that the happiness of the righteous will be *endless*, can believe that the misery of the wicked will be limited, I am unable to conceive; the two being placed in direct opposition—both being after the cessation of time—and the duration of each being expressed by the same word, both in *Hebrew* and in *Greek*. Dan. xii. 2. Matt. xxy. 46. Comp. John v. 28, 29. See the note, p. 172, and Ser. ii. p. 71,

Num. xxxii. 11. Is. i. 19, 20.

text.—But there is also, in every part of it, *a typical meaning*, and which we must not overlook.

First, Moses, as a law-giver, was a type of Christ, of whom believers are taught to say, *The Lord is our law-giver*. Is. xxxiii. 22. He hath given us a law, not from *Sinai* but from *Zion*; nor is it, like that of Moses, *a law of works*, but *a law of faith*; the rule according to which God justifies sinners *by faith* in Christ, *without the deeds of the law*, Rom. iii. 27, 28. This law is none other than the gospel, the *torah*, the doctrine of Christ, *for which* it was foretold, *the isles* of the Gentiles should wait.*

These two dispensations are clearly contradistinguished, by the two eminent persons through whom respectively they came: "The law," the legal dispensation, "was given *through* ($\delta\iota\alpha$) *Moses*, but grace and truth came *through* ($\delta\iota\alpha$) *JESUS CHRIST*." Joha. i. 17. By *grace* is meant the absolute favor of God, by which he grants to believers in Christ, the free, and full, and everlasting remission of all their sins of nature and life, which were against the *moral law*, and for which they were condemned by it;† and by *truth* is meant the true and satisfactory atonement made by Christ for the sins of the elect, corresponding to all the typical sacrifices of the *ceremonial law*, offered for national Israel.‡ The latter, indeed, may also include the *verification* of all the promises and prophesies respecting the incarnation, life, and death of Christ, and respecting his resurrection and glorification.§

* Is. xlii. 4. † Rom. iv. 16. Eph. ii. 8. Gal. iii. 22. Jer. xxxi. 33. 34. Heb. viii. 12. ‡ Heb. ix. 13, 14. 26. x. 1—14. § Micah v. 2. Matt. ii. 5, 6. Is. vii. 14. Luke i. 34, 35. Matt. v. 17. x. ii. 40. Psal. lxxviii. 18. Luke xxiv. 50, 51. Eph. iv. 8—12.

Both dispensations, it is true, came from the same authority: the law *was the law of God*; Neh. x. 28; and the gospel is *the gospel of God*, Rom. i. 1. And accordingly, as Moses constantly referred to God for the authority of the law, so did Christ for the authority of the gospel. Hence, when the Jews, taking him to be a mere man, and knowing that he had not been bred a scholar, marveled at his learning, he, to suggest to them, that his knowledge was not acquired, and that he had not, like their doctors, learned *from men* what he delivered, replied, *My doctrine is not mine but his that sent me*; for though, as a divine person, he was concerned equally with the Father and the Holy Ghost, in devising the plan of salvation which is reported in the gospel; yet as in his official capacity, he acted under a commission received from the Father, the gospel, which in this capacity he delivered, was emphatically *the doctrine of the Father* who had sent him.^b

That Moses, in regard to the authority by which he acted, was a type of Christ, will farther appear by the following considerations. Moses, however elevated in his station, was constantly, in his public as well as private capacity, controlled by the will of God.^c So Christ; for though, by nature, he is *the Son of God*, and therefore, in *essense, will and purpose*, ONE with the Father;^d yet, in his official capacity, he is the Father's Servant;^e and accordingly, in his advent and in all he did and suffered, as Mediator, he acted in subordination to his Father's will; *I came down from heaven*, said he, *not to do mine own will*, that

^b John vii. 15, 16. ^c Exo. iii. 14—16. xix. 21—25. xxxii. 7, 11, 33, 34. xxiv. 1, 27. Lev. i. 1. Num. i. 1. Deut. xxxii. 48—52. ^d Matt. iii. 17. John x. 30. ^e Is. xlii. 1. Philip. ii. 6—8.

is, separately and only, *but the will of him that sent me*;^f which, nevertheless, was also *his own will*; it being what he had voluntarily covenanted to do, and what he greatly delighted in.^g Again, as Moses was subject to the ordinances of the law, which he delivered; so, as man, and to set an example to his disciples, Christ was subject to the ordinances of the gospel, which he delivered. In regard to baptism, he said to *John*, whom God had sent to baptize,^h *Thus it becometh us*, you, as a pattern to all authorized administrators of this ordinance, and myself, as a pattern to all the qualified subjects of it, *to fulfil all righteousness*; not justifying righteousness; for this Christ fulfilled alone; but the righteousness of practical obedience to God's revealed precepts.ⁱ And as Moses, with his brethren, partook of the paschal Supper, so Christ, with his disciples, partook of the eucharistical Supper.^k

We must, however, not omit to notice also a few of the many instances of disparity between these two law-givers. Moses, as you have heard already, had no concern in originating the law which he delivered; but Christ, as the *wonderful counsellor*, and as the *covenantee* of the elect, was, as hinted before; concerned with the Father, in *devising* as well as in *publishing* the plan of their salvation; and hence the gospel, in which this plan is brought to light, is the result and proclamation of "the counsel of peace between them both, Zech. vi. 13; and the Holy Spirit, as freely revealing and applying it, is likened to "a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb." Rev.

^f John vi. 38. John x. 18. ^g Psal. xl. 7—10 ^h John i. 6, 33, 34. ⁱ Matt. iii. 15. ^k Matt. xxvi 26, 27.

xxii. 1. John xv. 26 and xvi. 14, 15. Moreover, though Christ and Moses were both under the law, as a covenant of works, yet they were under it in very different respects. Moses was under it of *necessity*, but Christ by his *voluntary consent*. Moses, like every other child of Adam, was under the law merely for himself, and if his obedience to it had been perfect, he could thereby have secured none but himself from its penalty; Psal. xlix. 7, 8. but Christ was made under it as the Surety and Substitute of all the elect, they being represented in him; and whom, therefore, by his obedience and death, he redeemed from its curse. He was *made under the law, that he might redeem them that were under the law*. Gal. iv. 4. 5.

Secondly, the congregation of Jacob, to which Moses delivered the law, was a type of the congregation of Christ, to which he delivered the gospel. The analogy, however, between the two, I shall notice at present, only in a few leading particulars.

The congregation of spiritual Israelites, like that of the national Israelites, constantly consists of those who had a being in their progenitor before their visibility in the world. For, as the congregation of Jacob had a *representative* and *seminal* being in him, before their involvement in Egyptian bondage, the elect had a similar being in Christ, before they fell in Adam and under the bondage of the broken covenant of works. They had a *representative* being in Him "according as they were chosen in him;" and a *seminal* being in Him, as all that grace which, in the order of time, gives them their spiritual existence and character, was given to them, in Him, as their federal and vital HEAD; and both, *before the world*

began. Eph. i. 4, and 2 Tim. i. 9. This grace when communicated, is that seed which remaineth in them, and in consequence of which they cannot live in sin. 1 John. iii. 9, 10.

The *congregation of Jacob* consisted of his *natural posterity*; and the *congregation of Christ* consists of his *spiritual posterity*; with reference to whom he is called *The everlasting Father*; they having had a seminal being in him *from everlasting*, and he sustaining this relation to them, *unto everlasting*. See Is. ix. 6 and Heb. ii. 13. And, as the *congregation of Jacob* were his descendants *naturally*, by his twelve sons, the *congregation of Christ* under the New Testament, are *his* descendants, *mystically*, by his twelve apostles; they having all received his Spirit, according to the gospel which the apostles preached. This is evident from the mediatorial prayer of Christ; in which, having prayed for his twelve apostles, he added, "Neither pray I for these alone, but for them also which shall believe on me through their word." John xvii. 20. Hence, to signify how the doctrine and memory of the apostles should be perpetuated, the church, considered either in her latter-day-prosperity, or in her heavenly glory, and perhaps in both, is said to have *twelve foundations*, and in them *the names of the twelve apostles of the Lamb*. Rev. xxi. 14. Comp. Eph. ii. 20. Nor must we forget, that Jacob, having passed over Jordan *with his staff*, became *two bands*; for so Christ, having passed over the Jordan of death on the *staff of his cross*,* thereupon united believing Gentiles with believing Jews, in one common household, the gospel-church. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition be-

* McEwen on the types.

tween us," meaning the ceremonial law. See Eph. ii. 14—22, and iii. 6.

Once more. As it was to the *congregation of Jacob*, who were called out of Egyptian bondage, that *Moses* delivered the law; so it was to the *congregation of the disciples*, who were called by grace out of the world and from under the bondage of sin and Satan, that *Christ* delivered the gospel. Of them it was, that he said to his heavenly Father, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John xvii. 8. And, as the legal dispensation, though the means of some information to the Gentiles, was nevertheless intrusted with national Israel, to whom the *Oracles of God were committed*; Rom. iii. 2; so, although the gospel is to be preached in *all the world*, and to *every creature*; yet, as a deposit, a charge, it is committed to spiritual Israel, the gospel-church. Accordingly, it is not out of "the world that lieth in wickedness," but "out of Zion, the perfection of beauty," that "God hath shined," in the dispensation of the gospel. Psal. l. 2. Here, by grace and gifts, he qualifies men for the gospel-ministry; and who, being recognised and sanctioned by the church, as thus qualified, go forth, not *from* the world, but *into* the world. *Out of Zion*, said the evangelical prophet, *shall go forth the law, and the word of the Lord from Jerusalem*. Is. ii. 3. Compare Luke xxiv. 47, and Acts i. 4. No man, therefore, without a regular standing in some branch of the gospel-Zion, and an official License therefrom, to preach the gospel, can be duly authorized for this

sacred work. The same also appears from *Ezekiel's* vision ; for the gospel and the Holy Spirit accompanying it, seem evidently to be designed by the waters which he saw issuing, not from the *desert* and the *sea* to the *sanctuary*, but from the *sanctuary* to the *desert* and the *sea* ; and, as wherever those waters came, *every thing* that had life was caused to *live* ; so wherever the gospel comes, accompanied by the Spirit's influence, all that have life in Christ, are made partakers of it in their souls, and those who, being subjects of grace before, are fallen into a backsliden and languishing state, are revived and strengthened. For, as at *Antioch*, under the preaching of the apostles, "as many as were ordained unto eternal life believed ;" Acts xiii. 48 ; so, under the ministry of the same gospel, it has constantly been and will continue to be, till all the *elect* shall "obtain the salvation which is " in Christ Jesus ;" 2 Tim. ii. 10 ; and, according to prophecy, *They that dwell under his shadow shall return*, that is, from their backslidings, and shall *revive as the corn, and grow as the vine*. Hosea xiv. 7. But, (dreadful to think !) the non-elect, whether profane sinners, or formal professors, like the *miry places* and *marshes* in the prophet's vision, *shall not be healed*. See Ezk. xlvii. 1—11, and compare John x, 26, and Jer. xvii. 5, 6.

Nor must we forget,

Thirdly, That the law itself, as given to the *congregation of Jacob*, was, as a dispensation, typical of the gospel, which, as a dispensation, was given to the *congregation of Christ*, the New Testament church.

If the law, much more the gospel, like a valuable

inheritance, is vastly enriching ; it comprehends and publishes *the unsearchable riches of Christ*. Eph. iii. 8. According to it, the Holy Spirit communicates the riches of grace, Rom. v. 17, and, in it, reveals the riches of glory ; 2 Cor. iv. 17. As it is extended among the nations, it is the *riches of the world* ; Rom. xi. 12 ; because it is the richest blessing that is in the world, the richest and most enriching blessing granted to any nation. And rich indeed is that person in whom *the word of Christ dwells richly*. Col. iii. 16.

Again ; as the law, like an inheritance, descended with the posterity of Jacob, so does the gospel, with the posterity of Christ. It is emphatically *the everlasting gospel* ; Rev. xiv. 6 ; and in it, *the righteousness of God is revealed from faith to faith*, and his *salvation published from generation to generation*. Rom. i. 17, and Is. li. 8. And

Finally, as an apostle assured the carnal Jews, who vainly trusted in hearing the law read to them in the Synagogue every sabbath-day, that “ not the” *mere* “ hearers of the law, but the” *perfect* “ doers of the law” (if any such there were) should be justified by it “ before God ;” Rom. ii. 13 ; so, let it be remembered by all, that it is not those who *merely* hear the gospel, however constant and orderly they may be in their attendance upon it, but those who *so hear it as to live*—so hear it, as to *believe in the Lord Jesus Christ*, to the rejection of every other object of dependence—yea, *so hear it*, as to be *effectually* taught by it to deny themselves of all *ungodliness and worldly lusts*, and to *live soberly, righteously, and godly, in the present evil world*, that are authorized by the Scriptures, to con-

clude that they are justified *in the sight of God*. John iii. 36. Acts xiii. 39. Titus ii. 11, 12. Such are those, to whom the gospel has come, *not in word only*, but also *in power*; and *in the Holy Ghost*, and *in much assurance*; and who, in consequence thereof, have *turned from dumb idols to serve the living and true God*; and, in faith and hope, *to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come*. 1 Thess. i. 5—10.

SERMON VI.

MOSES WAS KING IN JESHURUN.

DEUT. xxxiii. 5 *And he was king in Jeshurun, when the heads of the Tribes of Israel were gathered together*

As in the preceding verse, *Moses* speaks of himself as a *law-giver*, so, in this verse, he speaks of himself as a *King*;—*And he was king in Jeshurun, &c.* Under this title, therefore, I am now to treat of him; and in doing which, accompanied with some spiritual improvement, I shall consider

The name here given to the people among whom he was *king*—

The manner of his promotion and reign, as their *king*—and

When, in particular, he appeared to be their *king*.

1. The name, here given to the people among whom Moses was king: “And he was king in *Jeshurun*.” That *Jeshurun* is but another name for *Israel*, is sufficiently evident from the text itself, and which is confirmed by each of the three other places in which *only* it occurs; to wit, in verse 26th of this chapter—in verse 15th of the preceding chapter—and in Is. xlv. 2. It was first given to that people, to denote what they had been, both in *privileges* and in character, and to imply their abuse of the former

and their declension from the latter: *Jeshurun*, amid special advantages enjoyed, *waxed fat, and kicked . . . then he forsook God who made him, and lightly esteemed the rock of his salvation*, the MESSIAH. Deut. xxxii. 15. To this design, the signification of the name, whether derived from שׁוּר *shur* or from יָשָׁר *ya-shar* remarkably corresponds. *Coeceius*,* followed by *Bp. Patrick* and others, derives it from שׁוּר *shur*, the principal significations of which, as may be seen in all our Hebrew Lexicons, and by its uses in the Bible, are *to behold* and *to sing*.† So derived, this name, when given to Israel, suggested

1. That they were a people who had been distinguished by special visions and indications of the divine presence. Such were the wonders they beheld in Egypt and at the Red sea. Such were the awful manifestations of the divine Majesty which they witnessed at the giving of the law; when, *in a thick cloud* "The LORD came down upon mount Sinai, upon the top of the mount," and when they heard his voice speaking to them *out of the midst of the fire*. And such, too, were those seasonable and marvelous tokens of his presence and kindness, which God favored them with, during their subsequent pilgrimage; as, for instance, in prescribing a sight of the *brazen serpent*, prepared by his order, as their sovereign remedy, when liable to judicial death, from the fatal stings of the *fiery serpents*—in giving them manna from the clouds, when suffering with hunger—in supplying them with water from a smitten rock, when parched with thirst—and in sweetening for

* *Ultima Moris*. Sect. 978. † שׁוּר *Shur*, in the fut. pl. makes יִשְׁרוּן *Jeshurun*, which, with יָשָׁר *paragogic*, forms יִשְׁשֻׁרִין *Jeshurun*.

them, by means of a tree, the *bitter waters* otherwise intolerable. See Ser. 1. p. 23—26.

How easy and appropriate the reference to spiritual Israel! Has not the church, under the present dispensation, been distinguished by visions and favors, equally, nay much more, remarkable and astonishing? Which of all the wonders beheld by ancient Israel, can bear a comparison with the manifestation of the Son of God in our nature—with the descent and operations of the Holy Ghost on the day of Pentecost—or with the progress and victories of the gospel in the gentile world?

The same also may be said of spiritual Israelites *individually*. For “the eyes of their understanding being enlightened” by the Holy Spirit, they have, through the glass of the word, such views of God—of his law—of themselves—of the Lord Jesus Christ—and of future glory and happiness, as the unregenerate have not, and in that state, cannot receive. *It is written*, saith Paul, (alluding to Is. lxiv. 4.) *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But, adds he, God hath revealed them unto us*, to believers in common under the gospel, and eminently to the writers of the New Testament, *by his spirit*.*

In regard, however, to the visions and indications of the divine presence with ancient Israel, there are some things which claim our more particular notice and improvement.

As upon seeing the wonders wrought in Egypt and at the Red sea, the Israelites “believed the

* 1 Cor. ii. 9—14. Eph. iii. 5. Col. i. 26, 27.

Lord and his servant Moses ;”^b So the disciples of Christ, on beholding the miracles which he performed, were convinced, not only of his divine mission, but also of his divine sonship ; *We believe and are sure*, said Peter, *that thou art that Christ*, that Messiah of whom Moses and the prophets wrote, *the son of the living God.*^c The miracles of Christ, too, being recorded by those who witnessed them, were intended as a ground of faith in him, to all generations : *These things*, said John, *are written, that ye might believe that Jesus is the Christ, the son of God ; and that believing ye might have life through his name.*^d

The manifestations, likewise, which God made of himself to Israel, when he delivered the law to them, are very instructive to us ; and particularly in their effects, which serve very aptly to illustrate those of the manifestations which God makes of himself to sinners at their effectual calling. Like the Israelites, when they saw the Majesty and heard the voice of the divine lawgiver, sinners under conviction, realizing the character of God and understanding his requirements in the law, are filled with terror and trembling.^e And as the Israelites, shrinking from what they saw and heard at Sinai, “said to Moses,” their national mediator, “Speak thou with us, and we will hear : but let not God speak with us, lest we die ;” so awakened sinners, unable to endure the voice of God, or to answer his demands in the law, have recourse to Jesus, the Mediator of the *new covenant*, desiring him to speak *for them*, as their advocate with the Father, and *to them*, as their counsellor in

^b Exo. xiv. 31. ^c John vi. 69. ^d Ibid. xx. 31—Comp. Exo. xix. 9. ^e Exo. xix. 16 and Acts xvi. 29. ^f Exo. xx. 18, 19.

the gospel; he *only* having the words of eternal life."^s The awful manifestations, moreover, which God in the law, makes of himself to sensible sinners, like those which he made of himself to the Israelites at Sinai, are designed to work, not their *destruction*, but their *conversion*; they are to *prove them*; to exhibit to them in the light of divine purity, their abominations of heart and life, and to show them, by the standard of the divine law, their guilt and condemnation. And, thus instructed, each says, with Job, *Behold I am vile*, and with Paul, *I through the law*, that is, through the knowledge of it now received, *am dead to the law*, to all hopes of obtaining justification by obedience to it.^a

Thus circumstanced, sinners realize their need, and thereupon, receive the enjoyment, of all those blessings, in a way of grace, that were typified by the blessings conferred on the Israelites, in a way of miracle. Conscious of their liability to eternal death, the just penalty annexed to the broken covenant of works, their views are directed, not to a brazen serpent raised on a pole, but to the antitype thereof, the Lord Jesus Christ, exposed on the cross, as their substitute, and exhibited in the gospel as their remedy; and believing, feel the healing virtue of his atoning blood, and say, with an apostle, *Christ hath redeemed us from the curse of the law, being made a curse for us*.¹ Realizing, like the prodigal, that they had been living on husks, and hungering for spiritual sustenance, they receive, not manna from the clouds, but the

^s Exo. xx. 18, 19. John vi. 68.—Comp. Psal. lxxx. 17, 18.

^a Exo. xx. 20. Job xl. 4. Gal. ii. 19. ¹ John iii. 14, 15. xii. 32, 33. Gal. iii. 13.

true bread from heaven—even Christ himself, who is *the bread of life*, and on whom, as such, believers live.^k Bewailing their vileness and thirsting for comfort, they are led by faith, not to a smitten rock, but to a crucified Jesus, in whom they behold a *fountain opened for sin and uncleanness*, and drink the consolations of pardon, justification, peace with God, and the hope of eternal life, all flowing, as so many streams, from that fountain.^l And though, in the course of their pilgrimage, they find many *bitter waters*, bitter trials, arising from indwelling sin—the temptations of Satan—the perfidy of hypocrites—the reproaches of the world, and the cares of life: yet all are sweetened, at least rendered tolerable, by the tree of the cross, that is, by the doctrine of Him who died upon that tree. “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”^m In the light, too, of this doctrine, we enjoy a glimpse of our celestial inheritance, in comparison of which the sufferings of our pilgrimage dwindle into nothing. “I reckon,” said “Paul, that the sufferings of the present time, are not worthy to be compared with the glory which shall be revealed in us.”ⁿ Moreover, by the same light, we are enabled to see, that all our present sufferings, and which, compared with our deserts and the endless misery of the wicked, we esteem small and momentary, are instrumental in ripening us for future blessedness: “For our light affliction, which is but for a moment, worketh for us” (as it *worketh us for*) “a

^k John vi. 32, 33, 48. Gal. ii. 20. ^l Zech. xiii. 1. Eph. i. 7. Rom. iii. 24. v. 1, 2. ^m 2 Cor. i. 5. 2 Thess. ii. 16. ⁿ Rom. viii. 18.

far more exceding and eternal weight of glory : while we look not at the things which are seen, but at things which are not seen : for the things which are seen are temporal : but the things which are not seen are eternal."^a But to procede.

The name in question, as derived from *שור* *shur*, which also signifies *to sing*, suggested,

2. That Israel, to whom it was given, were a singing, a rejoicing people, or that they had reason to be such. And what people on earth have sung and rejoiced so much, or have had so much cause and so many occasions for singing and rejoicing, as spiritual Israel ?

What a sweet and expressive song of thanksgiving to God, did the Israelites sing when, through the Red sea, they were brought out of Egypt, and saw their enemies dead on the shore ! See it upon record in the xvth chapter of Exodus. Yet much more rapturous is the song of young converts, when delivered from the bondage of the law, of sin, and of Satan, and enabled to see that all their spiritual enemies are virtually dead through the death of Christ.* At every recollection of this great deliverance, each, like David, says, " I waited patiently for the Lord ; and he inclined unto me, and heard my cry. He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And he hath put a new song into my mouth," one that I could never cordially sing before, " even praise unto our God."^p

In that inspired song recorded in Deuteronomy

^a 2 Cor. iv. 17, 18.
12, 14, ii. 13—15.

* Rom. viii. 1, 2, 3, 4, 32—39. Col. i.
^p Psal. xl. 1—3.

xxxii, the Israelites recounted and celebrated the mercies and blessings they had received from God, and expressed their hopes in him, for those which they might need in time to come. Nor are spiritual Israelites less grateful or less hopeful. The Psalmist, speaking of them, says to the LORD, "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. They shall speak of the glory of thy kingdom, and talk of thy power." And, to animate their hope and confidence in God, he adds, "the LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD."¹

The Israelites indeed had their troubles ; yet even these they turned into a song. See the cxxxviith Psalm. And much more reason have spiritual Israelites to do likewise. We, it is true, have many afflictions and much tribulation ; yet also many comforts and many occasions for singing. Our afflictions, however numerous, amount to no evidence against our gracious state :—"Many are the afflictions of the *righteous*, (mark that :) nor is a righteous man forsaken in his afflictions ; "but the LORD delivereth him out of them all." Blessed ground of hope ! "In the world," said Christ to his disciples, "ye shall have tribulation." Sad truth ! But notice what he adds—"Be of good cheer ; I have overcome the world."² "We must," saith an apostle, "through *much tribulation* enter into the kingdom of God." Observe the word *must*,—for though we *must* pass through *much*

¹ Psal. cxlv. 7, 11 and cxlvi. 10. See also Philip. iv. 19.

² Psal. xxxiv. 19.

³ John xvi. 33.

⁴ Acts xiv. 22.

tribulation by the way, we *must* enter into the kingdom of God. These things considered, well may we, my believing hearers, like the afflicted Israelites, turn our sorrows into songs; and, like Paul, "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake."^a Better times await us; therefore, "Rejoicing in hope," let us "be patient in tribulation;"^b and, as the grounds of our hope, and the sources of our comfort, are always the same, let us "rejoice evermore," and "in every thing give thanks."^c This is to sing of judgment, as well as of mercy.^d Nor shall such singers ever be wanting in Zion: *Singers shall be there;*^e even *singing men and singing women.*^f

Others, however, among whom are *Vitringa*, *Parkhurst*, and *Dr. Adam Clark*, derive *Jeshurun* from *yashar*, *right, straight, plain, &c.*^g And if so derived, this name might be given to Israel.

1. To signify to them, what they ought to be, to answer to their distinction and profession, namely, an *upright*, a *righteous*, and a *plain* people. And such, to comport with their profession and their privileges, ought the members of the gospel-church to be. This church is *the household of faith*:^h and, therefore, none but believers are entitled to a place in it. "False brethren," it is true, have in all ages "crept in unawares:" but when discovered, like the

^a Num. xxi. 17. 2 Chron. xx. 17—22. 2 Cor. xii. 10. ^b Rom. xii. 12. ^c 1 Thess. v. 16, 18. ^d Psal. ci. 1. ^e Psal. lxxxvii. 7. ^f 2 Chron. xxxv. 25.

^g Hence the adjectives *yashar*, *upright*, Prov. xxix. 27. *yeshareem*, *righteous*, Num. xxiii. 10, and *meeshore*, *plain*, Psal. xxvii. 11. ^h Gal. vi. 10.

man who intruded himself among the Lord's guests, not having on a *wedding-garment*, the imputed righteousness of Christ, received and trusted in by faith, they are to be bound "hand and foot," to be deprived of all the privileges of the family, "and cast into outer darkness; there shall be weeping and gnashing of teeth."*

* Matt. xxii. 12, 13. That "the kingdom of heaven," illustrated in the parable referred to, is the gospel dispensation, all commentators are agreed. *Primarily*; therefore, the coming of the king to inspect the guests, and his order for the binding and ejection of the intruder, fitly represent the notice which God takes of hypocrites in the gospel-church—his influence in bringing them to light—and the authority which he has given to his church, in a way of discipline, to put them away. Matt. xviii. 15—17. 1 Cor. v. 13. In this event, too, commonly "weeping and gnashing of teeth" occur—weeping on the part of the church, at seeing any of her members prove to be of such character, and "gnashing of teeth," on the part of the excluded hypocrites and their ungodly associates. Respect also, may be had to God's coming at certain times, to judge his church in a way of Providence; when, by severe trials, he awakens his saints from their slumbers, reclaims them from their wanderings, and effects a separation between them and graceless professors, who, under such visitations, become manifest. See 1 Pet. iv. 17, 18. 1 Cor. xi. 19, 32. Eph. v. 14. Rev. iii. 19—22. Matt. xiii. 21. *Ultimately*, however, the parable under consideration, no doubt, regards the final separation of all false professors from the kingdom of Christ. Compare Matt. xiii. 36—43.

Adverting to this parable, some have taken occasion to say, If the doctrine of election, or that of particular redemption were true, a sinner found without a wedding-garment would not need to be *speechless*, but might justly excuse himself, by saying to God, *No such garment was prepared for me*. Shocking presumption! But it should be recollected, that the question the king puts to the man in that condition, is not—Why hast thou not on a wedding-garment? But, "Friend," (or *companion*, as *ἑταῖρος*, the word used, properly signifies,) "how camest thou in *hither*"—how couldst thou

None, however, are clothed in the wedding-garment, that is, none have a justifying faith in Christ, but the regenerate; and such are not only *righteous*, in his righteousness imputed to them, but *upright* also, through his grace implanted in them. They are *upright in their hearts*.^c They are *the assembly of the upright*.^d They possess an integrity of heart, both toward God and man, which they cannot abandon.^e They are *more excellent than their neighbors*,^f and therefore, *the excellent of the earth*.^g Like *Jacob*, they are *plain*, that is, honest and undisguised,^h and like Nathanael, *Israelites indeed*, in whom there is *no guile*, no allowed fraudulence or dissimulation.ⁱ

But, admitting the name under consideration to have been thus derived, it must be evident that God gave it to Israel.

2. To remind them of what they had been in the

presume to intrude thyself among the guests, "not having on a wedding-garment?" See ver. 12. The members of the church are *companions* of Christ and one another. Cant. viii. 13. Hence hypocrites, being among the members of the Church, are called *companions* also. Cant. i. 7. Compare Matt. xx. 13. and xxvi. 50, in each of which places the same compellation is given to a similar character. The design, therefore, in this part of the parable before us, is not to illustrate the sin of unbelief, but that of persons making a hypocritical profession of religion and thereby getting into the visible church, while they are not regenerated, and consequently have no true faith in the justifying righteousness of Christ; also to remind them, that however they may, for a time at least, deceive the church, they cannot deceive God, who knows their hearts, and who, (if he do not renew them,) will most assuredly, sooner or later, separate them from among his children, and consign them to hell. See Luke xiii. 23—28.

^c Psal. cxxv. 4. ^d Ibid. cxi. 1. ^e Job xxvii. 5. ^f Prov. xii. 26. ^g Psal. xvi. 3. ^h Gen. xxv. 27. ⁱ John i. 47.

days of their fathers, *Abraham, Isaac, and Jacob*, who were *righteous, upright, and faithful* men, and through whose example and influence, the profession of faith in the promised seed had been preserved, and the prevalence of iniquity suppressed in the nation. That a great declension had occurred among them, not only in practice but also in doctrine, was, as noticed before, plainly intimated when this name was first given to them: *Jeshurun* had *waxed fat*, and kicked—he had *forsaken God who made him*, and hence had *lightly esteemed the rock of his salvation*, the promised MESSIAH.* Let this remind Christians of the sad decline which has occurred in the gospel church. In the days of her fathers, the apostles, she was *a city set on a hill—Jerusalem*, then *above and free*—and like *a woman clothed with the sun, having the moon, the world, under her feet, and upon her head a crown of twelve stars*. But alas! how is the fine gold become dim! How are her doctrines, ordinances, and discipline, corrupted by the traditions of men! And, to what a lamentable degree has she acquired the likeness of a worldly sanctuary!

In *Jeshurun*, however, Moses was king, that is, chief ruler under God; and we procede to consider,

II. The manner of his promotion and of his reign or administration as their *king*.

First, The manner of his promotion. *And he was king in Jeshurun*—not by right of succession, for he had no predecessor in office: nor by popular election, no reference being had, in the case, to the will of the people; but, in an extraordinary way, by the sovereign choice and appointment of God:

* Deut. xxxii. 15. † Matt. v. 14. Gal. iv. 26. Rev. xii. 1.

from whom, accordingly, he received his commission: *This Moses whom they*, his national brethren, at first, *refused saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer, by the hand of the angel who appeared to him in the bush.*" He delivered the people whom afterward he ruled. His promotion, too, was the more remarkable, in that he possessed the qualifications, and, as occasion required, exercised the functions both of a prophet and of a priest, as well as those of a ruler. That he was eminently endued with the spirit of prophecy, has been noticed already.* Being "of the house of Levi," and without any corporal blemish,^o he possessed the qualifications afterward required in a priest;^p and in the public solemnities of the nation, he was, in some sense, a kind of high priest, or, as *Eben Ezra* calls him, a *priest of priests*, until this office, by divine direction, was assigned to Aaron and restricted to his descendants.^q And being no stranger, but a descendant of Jacob, and being chosen of God to rule among his brethren, he answered the character subsequently required in a ruler of Israel, till the royalty came to be limited to the tribe of Judah and the house of David.^r

In the official promotion of Moses, therefore, we behold a most happy illustration of the official promotion of Christ. In his divine nature, indeed, Christ, in common with the Father and the Holy Ghost, "is over all, God blessed for ever." But our

* Acts vii. 35. Comp. Exo. iii. 10.

* Ser. 1. p. 38—40.

^o Exo. ii. 1, 2.

^p Levit. xxi. 17—23.

^q Exo. xxiv. 5, 6, 7.

xxviii. 1. Num. iii. 38, xvi. 40.

^r Deut. xvii. 15. 1 Chron. v.

2. xxviii. 4.

^s Rom. ix. 5.

subject, recollect, respects him only in his official capacity. In this capacity, though typified by many, he had, like Moses, no predecessor. As Mediator he was, of God the Father, chosen and "set up from everlasting;" and therefore, his exaltation as *king in Zion*, which was involved in his exaltation as Mediator, was, like that of Moses in Jeshurun, without the concurrence of his brethren whom he was to rule, and even without their knowledge of his appointment to that office. He is that *Ruler* in spiritual *Israel, whose goings forth, in love to them and in covenant-engagements for them, have been from of old, from everlasting.*" Like Moses, he unites with the authority and qualifications of a Ruler, those of a Prophet and a Priest. He is that Prophet whom God would raise up like unto Moses," and that Ruler who is a *Priest upon his throne.*" As Moses, when he came into Egypt, Christ, when he came into the world, found his brethren under subjection to a foreign power, nay, disposed to remain under that subjection; and hence, as the brethren of Moses at first refused him, saying, *Who made thee a prince and a judge over us?*" So the brethren of Christ have refused *Him*. The carnal Jews, his brethren after the flesh, said of him, *We will not have this man to reign over us:* and even the elect of all nations, though by adoption, the *children of God*, and therefore the brethren of Christ," do, while in their carnal state, like the rest of mankind, *refuse him;* that is, they refuse audience to his counsel, as a Prophet—

¹Prov. viii. 23. ²Micah v. 2. ³Deut. xviii. 15. Acts iii. 22. vii. 37. ⁴Zech. vi. 13. ⁵Acts vii. 35. ⁶John xi. 52. Heb. ii. 14. 17.

dependence upon his atonement, as a Priest, and subjection to his authority, as a king. Like Moses, therefore, Christ, that he might rule his people, must redeem and deliver them. And as Moses having redeemed the Israelites by the paschal sacrifice, delivered them by the wonder-working rod, so Christ having redeemed the elect by the *sacrifice of himself*, the true passover,^a delivers them by the rod of his strength, the Gospel;^b which coming to them attended by the quickening and enlightening influence of the Holy Ghost, proves the *power of God* to their experimental *salvation*—their salvation from the dominion of Satan and of sin.^c Thus it is, that they are *made willing in the day of his power*,^d to forsake their false hopes and evil ways, and to acknowledge him, not only as their *Saviour*, but also as their *Sovereign*, their *Leader* and *Commander*.*

How Moses was *king in Jeshurun* will more fully appear, while we consider,

Secondly, the manner of his *reign*, or rather of his *rule or administration*.* This, like that of his promotion, was extraordinary. The Government of Israel was properly a *theocracy*: its constitution and its laws being wholly of God. In the adminis-

^a 1 Cor. v. 7. ^b Psal. cx. 2. ^c Rom. i. 16. vi. 14. 1 Thess. i. 5.
^d Psal. cx. 3. ^e Is. lx. 4.

* For Moses, though called מלך *a king*, was not so in a proper, but a figurative sense. See Gen. xxxvi. 31. Dr. Kennicott, indeed, and after him, Dr. Clark and others, by rejecting, as spurious, the word *Moses*, in the preceding verse, make the title of *king* in our text to belong to ЯЕРОВАН; but, to me, it seems much safer to leave the standard original, so long received by Jews and Christians, untouched, and to consider this title as here given to Moses, to denote his dignified station, as God's *Viceregent*, and which, as explained, well comports with the character of his administration.

tration of it, therefore, Moses acted, not as a civil ruler merely, but as God's *Representative*; for in all the messages and mandates which, in his public capacity, he delivered to Israel, God, in effect, spake through him, requiring their audience and obedience by him.^f Hence their rebellion against him, was *rebellion against God*;^g just as their subsequent rejection of *Samuel*, who, for a time, occupied a similar station, was the *rejection of God*.^h

In his administration, then, as well as in his promotion, Moses was a shadow of Him that was to come. Christ was not only, like Moses, God's Representative on earth, but IMMANUEL, *God with us*. And though by nature he is the Father's equal, yet by office, he is, like Moses, the Father's *servant*,ⁱ and, as such, is governed by his will: *I am come down from heaven*, said Christ, *not to do mine own will, but the will of him that sent me*.^k Hence his messages and mandates, delivered to spiritual Israel, like those which Moses delivered to national Israel, are from God: "For," saith he, "I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say, and what I should speak."^l Consequently, as we reject or acknowledge him, we reject or acknowledge God the Father;^m who says of him, "I have set my king on my holy hill of Zion;"ⁿ by which is meant the gospel-church, the mystical Zion and Jerusalem. Hence, by an evident allusion to the assemblage of the national

^f Exo. iii. 13—17. Deut. iv. 1, 2, 4. ^g Deut. ix. 7, 24. xxxi. 27. ^h 1 Sam. viii. 7. ⁱ Philip. ii. 6, 7. Comp. Is. xlii. 1.

^k John vi. 38. ^l Ibid. xii. 49. ^m Mark ix. 37. Luke xi. 6. Comp. John xii. 48. ⁿ Psal. ii. 6.

Israelites at the material places so called; believers, by their accession to the gospel-church, are said to have *come to mount Zion, and unto the city of the living God, the heavenly Jerusalem.*"^o Here, in the name and by the authority of the Father, Christ, as Mediator reigns; and though, in Providence, his delegated dominion is universal: *all power in heaven and in the earth being given unto him*; yet, in grace, his administration extends only to spiritual Israel, God's elect people, as the civil administration of Moses extended only to literal Israel, God's chosen nation. By the special constitution and appointment of God the Father, Christ is emphatically *king in Zion*—Lord and Law-giver, Judge and Defender there.^p

In some things, it is true, the administration of Moses was deficient in typifying that of Christ. Of this deficiency a few instances follow:

1. The administration of Moses terminated at his death. Not so that of Christ. He was indeed *put to death in the flesh*; but in dying he virtually conquered his greatest enemies. *Through death he destroyed, for his people, him that had the power of death, that is, the devil*; nay, *spoiled also principalities and powers—and made a show of them openly, triumphing over them* ("αυτῶν") *in himself.*^q Nor was his flesh *suffered to see corruption*: but was quickened *by the Spirit.*^r Moreover, by his resurrection he was declared to be *the Son of God with power*, that is, with regal authority.^s *Him hath God exalted to be a PRINCE, as well as a Saviour, to give repentance to Israel and forgiveness of sins.*^t

^o Heb. xii. 22. Gal. iv. 26. Comp. Psal. cxxii. 2—4. ^p Is. xxxiii. 22. Eph. i. 22. Rev. xix. 16. ^q Heb. ii. 14. Col. ii. 15. ^r Acts ii. 27. 1 Pet. iii. 18. ^s Rom. i. 4. ^t Acts v. 31.

2. The administration of Moses was of short duration; but that of Christ is unceasing. *He shall reign over the house of Jacob*, the house of God's spiritual Israel *for ever; and of his kingdom there shall be no end.*"

3. The government of Moses was only external; but that of Christ is both external and internal. He governs his people *externally* by his word, and *internally* by his grace. Thus he reigns over a willing people; they being *made willing in the day of his power.*" And,

4. To the national Israelites, Moses was an object, rather of *dread* than of *love*; but, to spiritual Israelites, Christ is an object rather of *love* than of *dread*; "whom having not seen ye love;" and "in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."^x I hasten to consider,

III. *When*, in particular, Moses appeared to be *king in Jeshurun*, namely, *when the heads of the people, and the tribes of Israel were gathered together.*

1. *When the heads of the people were gathered together.* This appellation was, indeed, sometimes given to all the principal officers of Israel, whether civil or military;^y yet, in our text, I understand it to denote *primarily*, the *twelve*, (one out of each tribe) whom the Lord chose by name, to be in a special manner with Moses,^z and *secondarily*, the *seventy* whom the Lord also chose, though in a somewhat different manner; making his choice of them manifest by bestowing upon them a measure of the Spirit which more abundantly rested upon Moses, under whose di-

^x Luke i. 33. Comp. Dan. ix. 6, 7. ^y Psal. cx. 3. ^z 1 Pet. i. 8.

^y Exo. xviii. 25. 1 Chron. xii. 32. ^z Numb. i. 4—16.

rection, they were thenceforward employed in the instruction and government of Israel.* Now, when these *heads of the people*, either the *twelve* or the *seventy*, or both together, were convened, Moses was, in effect, *king* among them; they being all subordinate to him. The authority, in fact, by which they acted, was originally delegated to Moses, and the Spirit of wisdom which they possessed, was, as just noticed, but a measure of that Spirit, which previously rested on him. Through him, in a word, they received their call and their charge.^b How naturally do these things in the history of Moses, lead our thoughts to correspondent things in the history of Christ! To the twelve representatives and seventy elders, who, under Moses, were “the heads of the people,” answer the twelve apostles and seventy disciples, who, under Christ, were the heads or principal men in the New-Testament Israel. And though He *ordained the twelve*, (whom he had chosen by name) to be, in a special manner, *with him* in his public ministry,^c and employed the seventy only as evangelists; yet the spiritual qualifications of both were alike from him, and were but so many various measures of the same Spirit, which God gave to him, *not by measure*, but in all the fulness of his gifts.^d Hence, Christ having *received gifts for men*,^e has constantly, according to covenant-purpose, bestowed them upon men: He *gave some apostles, some prophets, some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*^f Like Moses, therefore, among “the heads” of national Israel, and *much more*

* Numb. xi. 16, 17, 24, 25. ^b Ibid. i. 1—17, xi. 16—29, and Deut. i. 15—17. ^c Mark iii. 14—19. Luke vi. 12—16. ^d John iii. 34. ^e Psal. lxxviii. 18. ^f Eph. iv. 11, 12.

eminently, Christ was always king among "the heads" of spiritual Israel. He *claimed* and they *acknowledged him*, to be their *Lord and Master*, while he tabernacled among them.⁵ And after his ascension, on the day of Pentecost, the descent of the Spirit in his name *proved*, and an apostle speaking by that Spirit *declared*, that *God had made*, that is, manifested HIM to be "both LORD and CHRIST."⁶ Is his authority any less among ordinary ministers? Have they, in their conventions, a power which even the apostles had not—a power to invent doctrines, ordinances and codes of discipline, for the church, and to impose them upon her? Let this question be duly considered by all who are liable either to the temptation or the imposition. But,

2. Moses was *king in Jeshurun*, when the *tribes of Israel* also, as well as when *the heads of the people only*, "were gathered together." And being their king, not by their own election, but by God's appointment, neither the heads alone, nor they and the tribes together, had power either to substitute another in his place, or to alter any part of the law which came to them through him, or any of the statutes or ceremonies which were delivered to them by him. The same is equally and more evidently true of spiritual Israel, the gospel-church. For whether *her heads*, her officers *only*, or, with them, *her tribes*, her several branches *also* are convened, *Christ is Lord of all*. Nor have they themselves (and much less have other conventions on their behalf,) ever had a right to set over them any ruler in the room of Christ, whom God the Father, without consulting their will, constituted *king in Zion*; or to change, in any respect,

⁵ Matt. xxiii. 8, 10. John xiii. 13. ⁶ Acts ii. 33. 36.

that gospel of *grace and truth*, which *came through* him or those ordinances and rules of discipline, which, either in person, or by his Spirit in the apostles, were delivered by him.¹ Let the ministers and churches of Christ remember, that to change his laws is the work of *antichrist*:² “he,” said the prophet, “shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to *change times and laws*: and they shall be given into his hand,” so far as to render his changes of them popular, “until a time, and times, and the dividing of time.* But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And (thereupon) the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Comp. Rev. xi. 15. *Lift up your heads*, then, ye saints of the Most High, *for your redemp-*

¹ John i. 17. Gal. i. 7—6. Acts xv. 28, 29. xvi. 4, 5. ² Dan. vii. 25—27. Comp. 2 Thess. ii. 3—12, and Rev. xviith, xviiith, and xixth chapters.

* In this prophecy, a *TIME*, *TIMES*, and the *DIVIDING OF TIME*, or *HALF A TIME*, as expressed in Rev. xii. 14, mean *a year—two years and half a year*. These three and a half years, therefore, note the same duration which, in Rev. xiii. 5, is noted by 42 months. And whereas in the calculations of the ancient Jews, a month consisted of 30 days and a year of 360, either notation amounts exactly to the 1260 days designed in Rev. xii. 6. In these prophetic notations, however, a farther mystery is involved; for *each day*, (as in Ezekiel iv. 6.) is put for a *year*; God thus showing, that, by his decree, the dominion of antichrist was limited to 1260 years. Whoever, therefore, can ascertain when it *began*, may easily ascertain when it will *end*. Admonished, however, by the mistakes of others, I forbear, at present, to offer any opinion on the subject.

tion from mystical Babylon and the dominion of anti-christ *draweth nigh*. Luke xxi. 28.

By way of conclusion, let us briefly review and improve the subject.

Is the true *Jeshurun* a *seeing* and an *upright* people ?* Let each ask, Am I one of that people ? What have I *seen* of myself—of the law—of the gospel—of Christ, or of God in him, more than the carnal world see ? or that amounts to a scriptural evidence that *the eyes of my understanding have been enlightened* ? And what testimony do I feel—what evidence do I give, that I am one of those who, through grace, are *upright in their hearts*, and hence labor, in worship and in practice, *to have always a conscience void of offense toward God and toward men* ? Psal. cxxv. 4, and Acts xxiv. 16.

Is Christ *king in Zion* ? Let all who inhabit this holy hill examine whether they are indeed his loyal subjects. Do we cordially receive his *doctrine which is according to godliness* ? 1 Tim. vi. 3. Do we manifest our love to him, by keeping his commandments ? John xiv. 15. And are we, in our transactions, civil and ecclesiastical, governed by his royal injunction delivered to his disciples—*all things whatsoever ye would that men should do to you*, (changing conditions) *do ye even so to them*. Matt. vii. 12. Let *sinners in Zion be afraid*—let *fearfulness* surprise the *hypocrites*. Is. xxxiii. 14. Again,

Is Christ *king in Zion*, whether the *heads* only or the *tribes* also be *gathered together* ? O that the consideration of this may always have its due influence upon both ! Then neither Conventions of Ministers, who, in some sense, are *heads of the people*, being leading men among them—nor Associations of

* See p. 194, &c.

Churches, however useful as advisory councils, will ever assume a legislative authority in Zion; but, remembering their subjection to Christ, as Lord and Law-giver there, will endeavor to maintain, inculcate, and transmit *unaltered*, the doctrine which he hath delivered, and the ordinances and government which he hath instituted. Again,

Is Christ *king in Zion*? Let all his cordial subjects exult in it. No king is like ours. He is KING of kings and LORD of lords. Many are *mighty*, but he is *Almighty*. All our enemies, within and without, on earth and in hell, are under his control: and all our friends, human and angelic, are in his keeping and under his direction. With all blessings temporal and spiritual in his gift, he makes this animating proclamation, "They that seek the Lord shall not want any good thing;" he being judge, however, of what is good for us. In our militant state, indeed, "It is given to us, not only to believe in him, but also to suffer for his sake." Yet even this is more than counterbalanced by the promise and the prospect of future glory; for "If we suffer with him, we shall also reign with him." Our life, in a word, both spiritual and eternal, is bound up in his life as Mediator: wherefore he saith to his subjects, "Because I live ye shall live also;" and an apostle speaking in his name, assures us, that "when Christ who is our life shall appear, we also shall appear with him in glory." *Let the children of Zion, then, be joyful in their king.*

But while the sovereignty of Christ is delightfully interesting to his friends, it is no less fearfully so to his enemies. For though, in the administration of grace, he reigns only in Zion, yet in the administration of Providence and the execution of Judgment,

his dominion is universal. By covenant arrangement, *all power in heaven and in earth*, is employed by him, and *all judgment*, special and general, is *committed to him*.^m In his reign, therefore, God the Father reigns, both in heaven and on earth. Consequently, from his righteous decisions, rebels can make no appeal, nor from his incensed wrath, find any shelter. Unqualified subjection, or inevitable perdition, is their only alternative. Of those who persevere in their rebellion, God the Father says to Christ, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel." Nor will he defer judgment or respect persons. "Be wise *now*, therefore, O ye kings," as well as others; "be instructed ye judges of the earth," who have hitherto spurned at instruction. Be admonished, O sinners, great and small, to consider *now* your danger, and, as the last resort, as the only possible means of escape *from the wrath to come*, repair to the sceptre of IMMANUEL, who is JESUS, as well as *Christ*—a SAVIOUR, as well as a *king*; and who "is able to save them to the uttermost, that come unto God by him." Condemned and helpless, "kiss the Son,"—acknowledge him to be the Son of God and trust in him as the only Saviour of sinners, "lest," for your contempt of him, "he be angry, and ye," like the rebellious Jews, "perish from the way"—the way of means,ⁿ—"when his wrath is," comparatively, "kindled but a little," and so be left to die in your sins and sink into hell, where his wrath, thus aggravated, burns in all its dreadful and eternal fury. *Blessed are they that put their trust in him.* Psal. ii. 9—12.

^m Matt. xxviii. 18. John v. 22. Acts x. 42.
Acts xiii 46—48, and xxviii. 23—28.

ⁿ Matt. xxi. 43.

SERMON VII.

THE BLESSING OF REUBEN.

Dout. xxxiii.—6. *Let Reuben live, and not die; and let not his men be few.*

THE subject of this chapter, as asserted, ver. 1, is a *blessing*. This blessing consists of three parts: a *declarative*—a *prophetic*—and an *admirative* part. The declarative part, is a recognition of favors which God had already conferred upon Israel, and on account of which Moses pronounced them blessed. It extends from the *second* to the *fifth* verse, inclusive; and has been considered in the last *four* Sermons; the first *two* being appropriated to the title of the chapter. The prophetic part begins with our present text, and continues to the end of ver. 25th. And the admirative part, beginning with ver. 26th, concludes the chapter. That the second part is wholly prophetic admits of no doubt; for, in it, Moses speaks only of things which were then future, and of which therefore, he could have had no certain knowledge, but by the Spirit of prophecy. Nor is this part of the chapter distinguished merely by its being *prophetic*, but also by its being *special*; for, whereas in each of the other parts, the people of Israel are treated of *collectively*,

in this part, the several tribes of that people are treated of separately.

Having thus briefly analyzed the chapter, and characterized that part of it on which we are about to enter, I beg leave, as farther preparatory to the work before me, to make a few general remarks. These are—1. That the several tribes which are to come under our consideration, were not so many different and distinct people, but so many constituent portions of the same people; who both before and afterward, are treated of *en masse*, as the *congregation* and the *fountain* of Jacob. See verses 4th and 28th:—2. That as the whole nation of Israel, which descended from Jacob, was evidently a type of the whole family of Spiritual Israel, descending, in the order of time, from Christ, the Antitype of Jacob; so the several tribes, which descended from Jacob, by his twelve sons, may justly be viewed as typical of the numerous branches of spiritual Israel, all descending from Christ, by means of the gospel, preached by his twelve eminent sons, the apostles, and from the original apostolic-church, that *Jerusalem*, which was *above* and *free*, and *which is the mother of us all*; that is, of all true believers and of all legitimate gospel-churches. See John xvii. 20. Gal. iv. 26. and Rev. xii. 1—4.—3. That, as in the blessings which *Jacob*, by the Spirit of prophecy, pronounced on his twelve sons, and those which *Moses*, by the same Spirit, pronounced upon their respective tribes, there is a manifest and distinguishing variety; so, in the degrees of grace, and gifts, and knowledge—in the civil and religious privileges—nay, even in the means of temporal sustenance, bestowed on the particular branches and individual members of spiritual Israel,

there is a correspondent and equally obvious variety. See Eph. iv. 7. Rom. xii. 6. 2 Cor. viii. 7—15. and Rom. xv. 26, 27. And—4. That Moses prayed for, as well as predicted the blessings which he pronounced upon the tribes of Israel. Let this remind us, that the richer blessings of grace, which Christ in the gospel, pronounces upon spiritual Israelites, (Matt. v. 3—12.) flow to them through his mediation, who *ever liveth to make intercession for them*, as well as according to what he hath spoken by his Spirit in the prophets. 1 Pet. i. 11. and Heb. vii. 25.

With these remarks in constant recollection, let us, by divine permission and relying on divine direction, humbly attempt to investigate the blessings thus prophetically and prayerfully pronounced upon the tribes of Israel.

At present our attention will be devoted to Reuben. For *here*, among the *tribes* of Jacob, as in Gen. xlixth, among his *sons*, Reuben is very naturally *first* named and *first* blessed; he being the *first* born. Jacob having called his sons together, to bless them *before he died*, began thus: “*Reuben*, thou art my first born, my might and the beginning of my strength;” that is, a son born to him in the vigor of his days. And in like manner, Moses, in announcing the prophetic blessing *wherewith he blessed the children*, the tribes of Israel *before his death*, began with the same branch, saying, *Let Reuben live, and not die; and let not his men be few*.

This prophetic prayer requires a twofold consideration.

I. *Literal*. In this sense it respected, at least primarily, the preservation and temporal prosperity

of this tribe, as such ; *Let Reuben live, and not die,** &c. Nor was the assurance hereby given them, that they should enjoy the favors intended, any the less, because the blessing was uttered in the form of a prayer, rather than in that of a direct prediction : for as the Holy Ghost in the prophet could not deceive, by foretelling a blessing, which it was not the will of God to bestow, so neither, by inditing a petition, which it was not the will of God to answer. *He maketh intercession for the saints according to the will of God.*^a Moses, too, might be moved by the Spirit, to predict these blessings by asking them of God, that the tribes should thereby perceive the deep interest which he took in their welfare ; of which his praying for them, was the strongest proof ; as also to remind them, that the blessings he predicted were not in his gift, but in the gift of God, and that, to Him therefore, in faith and prayer, they should be looking for them. Thus, as in a subsequent instance, what God had given assurance of by prophecy, he would, nevertheless, *for this be inquired of by the house of Israel, to do it for them.*^b Moreover, to encourage them in this duty, he besought the Lord to hear them : he said, “ Hear, LORD, the voice of Judah,” meaning when the voice of that tribe should be lifted up in prayer on behalf of Israel.^c In this, as in many other things, Moses was a type of Christ, through whose intercession,

The Chaldee paraphrasts, indeed, refer the words to the future state, as well as to the present ; and explain them as a prayer, that the Reubenites, besides enjoying temporal prosperity, might inherit eternal life ; and so *not die* the second death. Comp. Rev. xx. 6. and xxi. 8.

^a Rom. viii. 27. ^b Ezek. xxxvi. 37. ^c Context, ver. 7.

spiritual Israelites have audience with God and receive all their answers to prayer.^d

In the case of the Reubenites, however, there existed special reasons why the prophet was led to pronounce the blessing upon them in the form of a supplication to *God*, rather than as a mere prediction concerning *them*.

First, This tribe would be among the most exposed, in the wars to be engaged in for the conquest of Canaan. For, as a condition of having their portion in Gilead, east of Jordan, "the children of Reuben;" with "the children of Gad," and those of "the half tribe of Manasseh," had *volunteered* to go over the River, *ready armed before their brethren*, and the Lord, through Moses, had taken them at their word and required them to perform their promise.^e Of this their engagement, Joshua reminded them, when marshaling his forces preparatory to the war; "and they," far from shrinking, "answered him, saying, *all that thou commandest us we will do, and whithersoever thou sendest us we will go.*"^f O that the soldiers of Christ, both in public and in private stations, were ever thus obedient to him! Pursuant to promise, when the time for the important adventure arrived, "the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel," that is, before the other tribes, "as Moses had spoken unto them."^g Of the tribes in common, therefore, these *two and a half*, and of these, the *Reubenites* in particular, were the most exposed:

^d John xiv. 16. 17. xvi. 23. ^e Num. xxxii. 16—32. ^f Josh i. 12—16. ^g Ibid. iv. 12.

for, as they are first *named*, they seem to have been first *ranked* in the order of military procession; and so were the vanguard of all the army, at its entrance upon the shore of the *promised*, but *disputed* land. What opposing force they might have to encounter, even at the onset, was unknown to them. In prophetic prospect, therefore, of their imminent danger and awful suspense, Moses, to teach and encourage them to hope in God, was moved to intercede with Him on their behalf. How appropriate his prayer! *Let Reuben live, and not die.* Believer, at every time of danger or of conflict, remember Him who hath said *I have prayed for thee, that thy faith fail not.*^h

Secondly, The fate of this tribe might be thought specially doubtful, on account of the enormous crime fallen into by their progenitor; Reuben having committed incest with Bilhah, his father's concubine; and the more so, because of the severe notice taken thereof by Jacob, in his prediction concerning this son. Addressing him, Jacob said, "Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed," &c.ⁱ Well therefore, might Moses, who knew that God had threatened to "visit the iniquity of the fathers upon the children, unto the third and fourth generation"—well, I say, might Moses feel great apprehensions for this tribe; and thus impressed, deliver his prediction concerning it in the form of a prayer to God, saying, *Let Reuben live, and not die; and let not his men be few.* The last clause, as it reads in our version, is a prophetic

^h Luke xxii. 32.

ⁱ Gen. xlix. 4.

petition, that the men of this tribe might be numerous; but, as it stands in the original, it is a prophetic concession of the contrary; namely, that the men of this tribe would be few. For, in the Hebrew, the word *not* is wanting, and the prefix *vau*, which is here rendered *and*, may as well be rendered *though*, as it is in some other places;^k and then the whole text runs literally thus: *Let Reuben live, and not die, though his men be few.* To this reading, I the rather incline, because, it agrees with, and serves to confirm and illustrate, the prophecy of Jacob concerning *Reuben*, that he should *not excel*, that is, in numbers. Now, so read, the literal sense of the prayer is, "Let the men of Reuben, though greatly exposed—though deeply stained by their father's crime—and though comparatively few in number, be nevertheless preserved and prospered: let them not be cut off by the enemy, nor by any judgment; but let them survive every battle—escape every calamity, and be returned to their families and possessions in peace." Such, too, was the event: for though this tribe, in the number of its warriors, long waned,^{*} it still *lived* and sustained a military character;^l and the men of it, who adventured their lives in Canaan, having, (according to the received opinion of the Jews,) spent seven years in the war and seven more in dividing the land, were dismissed by *Joshua*, with expressions of kindness and approbation, and returned from the enterprise greatly enriched by

^k Among which are Ezk. xiv. 14, 18. ^{*} During Israel's journey in the wilderness, the men of Reuben, able for war, were reduced from 46500, to 43730: a decrease of 2770. Compare the *muster-roll* in Num. i. with that in Num. xxvi. ^l 1 Chron. xii. 42. xxvi. 32.

their share in the spoils of the conquered nations.^a But this prophecy requires

II. A *mystical* consideration. To prepare our minds for this, let it be recollected, that as many types were employed to set forth the various properties of Christ, so many were also employed to set forth the correspondently various properties of his mystical body, the church. Considered either as *chosen in Christ*, or as *called by the Spirit*, the church is *but one*;^a and, as such, is the antitype of the one national Israel, chosen in Jacob and called out of Egypt;^c yet, considered with reference to her particular branches, she was also fitly typified by that one Israel, as consisting of particular tribes, all differing in number, location, character, gifts, and other circumstances.^p Like the members, therefore, of a natural body, or those of a common family, the several branches of the church, in general, and the several members of each branch, in particular, instead of envying, depreciating, and injuring each other, ought to be mutual helpers and comforters; and the rather so, because “whether one member suffer, all the members suffer with it; or one member be honored, all the members” have occasion to “rejoice with it.”^q In the history, moreover, of each tribe of Israel, may be traced, some characteristic peculiarities, both good and bad, which serve to set forth, in some respects, the whole church, and, in others, certain of her branches, as also particular descriptions of members, occasionally found in all her branches. At present, however, we are required

^a Josh. xxii. 1—9. ^b Col. i. 18. Heb. xii. 23. Cant. vi. 9.
 Eph. iii. 21. ^c Is. xli. 8. 1 Pet. ii. 19. ^p Hosea ii. 14, 15.
 Acts ix. 31. xvi. 4. ^q 1 Cor. xii. 12—27. Eph. ii. 19.

to notice only the peculiarities which distinguished the tribe of Reuben. This tribe, then, served to typify the church,

1. As *the household of faith*. This may be gathered from the name of its progenitor. For, as the names of the patriarchs are all significant—as they were evidently given, to commemorate or to foretell important events—and all descended with their respective tribes, we must not overlook them in the mystical consideration of these prophetic blessings. *Reuben*, from רָאָה *raah* to see and בֵּן *ben* a son, signifies *See or Behold a son*, or a sight or vision of a son. In giving him this name, *Leah*, his mother seemed exultingly and thankfully to call upon all around, to behold with admiration, the gift of God to her, who had been long barren; for she said, “Surely the Lord hath looked upon mine affliction.” Thus the church, after her long barrenness during the latter part of the old dispensation,* was favored with her famous Son, the Messiah;† when, for better reasons and with greater emotions of exultation and gratitude, than those of Leah—nay, in the very language of inspiration, adapted to the occasion, she might have exclaimed, “*Unto us a child is born, unto us a Son is given,*” &c.‡ If, indeed, as is commonly believed, Leah supposed her *first-born* to be the Messiah, and therefore, that in seeing him, she and others saw that eminent *Seed* that was to

* Gen. xxix. 32. † Is. liv. 1. Gal. iv. 27.

‡ For though literally he was born of the virgin Mary; yet figuratively the church is said to have *brought him forth*; his manifestation in the flesh and his manifestation in the souls of sinners at their conversion, being both in answer to her desires and prayers. See Cant. viii. 5. Rev. xii. 1, 2, 5, 6. † Is. ix. 6, 7.

bruise the Serpent's head, she was under a great mistake.* But not so the church; for *she that travailed*, in desire and prayer, crying, "Oh that the Salvation," (the Saviour) "of Israel were come out of Zion," *hath* eventually *brought Him forth* ;⁷ yea, the long promised—long expected Son is verily born ; and though the mere national Israelites, the carnal Jews, beholding him only with their bodily eyes, *received him not*,² yea, according to prophecy, rejected him with abhorrence and disdain ;⁷ yet spiritual Israelites, even all that are born of God, whether Jews or Gentiles, having seen him by *faith*, which is like an eye to the soul, have *received him*, and therein have received from him *power to become the sons of God*, that is, they have received, through him, the *Spirit of adoption*, whereby they have been enabled to realize and enjoy their filial relation.* Thus it is, that believers while on earth, *see the Son*, though, by his ascension, he is become invisible to the eye of sense : "Yet a little while," said he to his disciples, "and the world seeth me no more ; but ye see me," meaning that they should *continue* to see him by faith. This is the special excellence and peculiar blessedness of all true believers ; they *see the Son* as others neither do nor can ; they, in a word, have that sight of him, to which, according to his own testimony, the counsel of God hath annexed the assurance of everlasting life : *This*, saith he, *is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have ever-*

* Probably *Eve* was under a like mistake when she brought forth Cain, and said : *I have gotten* אֶת-יְהוָה אֵשׁ *ee-sh eth yehovah a man, the Lord*. Gen. iv. 1. ⁷ Psal. xiv. 7. Micah v. 2. ² John i. 11. ⁷ Is. xlix. 5—7. liii. 2—7. and Mark iv. 8. ² John i. 12. 13.

*lasting life ; adding, and I will raise him up at the last day.**

2. In her *infirmities and imperfections*. In these how much, alas, does the church resemble Reuben, whom Jacob pronounced *unstable as water* !

Like water, the members of the church are, in themselves, *weak*—so weak as to be incapable of any thing spiritually good. *Without me*, said Christ to his disciples, *ye can do nothing.*^b *Without Christ*, as the way, *no man cometh to the Father*, so as to be justified in his sight.^c *Without* a continual “supply of the Spirit of Jesus Christ,”^d believers can make no effectual resistance against temptation—render any acceptable service to God—or endure any affliction or trial with becoming resignation. Successfully to resist Satan and the course of this world, we must be found *steadfast in the faith*,^e even that *faith which is in Christ.*^f To know *what we should pray for as we ought*, we are dependent on the Spirit, who, as “the Spirit of grace and of supplication,” *helpeth our infirmities*^g. And, that we may *run with patience the race that is set before us*, we must run *looking unto Jesus, the Author and Finisher of our faith.*^h In him is our doing and suffering *strength*, as well as our justifying *righteousness*. “In the Lord,” saith a believer, “have I righteousness and strength.”ⁱ

In ourselves, nevertheless, we are all *unstable as water* ; we are not only, like that, *weak* in nature ; but, like that, soon become *lukewarm* ; and moreover, like that, are prone to run the *downward*, becaus^t ;

* John vi. 40. ^b Ibid xv. 5. ^c Ibid. xiv. 6. ^d Philip. i. 19

^e 1 Pet. v. 9. ^f 1 John v. 4. ^g Acts xxvi. 18. ^h Rom. viii. 26.

ⁱ Heb. xii. 1, 2. ^j Is. xlv. 24.

to nature, the *easier* course. Happy, therefore, is it for us, that grace, dwelling in our souls, is "a well of water *springing up* into everlasting life."^k

Hence a perpetual warfare between nature and grace, flesh and spirit;^l and by reason of this warfare, we are also, like water, *inconstant*; easily agitated—exceedingly changeable in our frames and often wavering in our resolutions. If, in the lively exercise of faith, a believer can say, with David, "Lord by thy favor thou hast made my mountain to stand strong;" perhaps darkness ensues, and the next thing the Lord hears from him is David's complaint; "thou didst hide thy face and I was troubled."^m What if a believer in the vigor of grace, can say of God, as Job did, "Though he slay me yet will I trust in him;"ⁿ it may not be long till, by reason of spiritual languor and outward trouble, he may, like the same saint, feel as if the object of his trust had abandoned him to the will of his enemies, and say, "God hath delivered me to the ungodly, and turned me over into the hands of the wicked."^o The believer who, at one time, may be so crucified to all the endearments of human society, and so delighted in God, as to exclaim, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee;"^p may, at another time, under affliction and dejection, covet so ardently the society and sympathy of kindred ones, as to esteem a providential denial thereof, a bitter privation; nay, may be tempted to complain thereof to God himself, saying, "Lover and friend hast thou put far from me, and mine acquaintance into darkness."^q

^k John iv. 14. ^l Gal. v. 17. Rom. vii 18—23. ^m Psal. xxx. 7.
ⁿ Job xiii. 15. ^o Ibid. xvi. 11. ^p Psal. lxxiii. 25. ^q Psal. lxxviii. 18.
 Comp. Job xix. 13, 14, 21.

With flowing tears, Lord, we confess
 Our folly and unsteadfastness;
 When shall these hearts more fixed be!
 Fix'd by thy grace, and fix'd for thee!

REDDOME.

Imperfections, too, as well as infirmities, attend the saints in the present life, and render them *unstable as water*. Though in general, a believer, like *Hezekiah*, may "trust in the Lord God and cleave to him, and so "God may be with him," both graciously and providentially; yet, in some things, God, as to his enlightening, restraining, and directing influence, may leave him, as, in the business of the Ambassadors, he left *Hezekiah*, "to try him, that he" (not God, but *Hezekiah*,) "might know all that was in his heart," and particularly that pride which lurked there, unobserved by him before.* Thus "the people that know their God," while sustained by him are strong and do exploits," but when, by way of chastisement, they are for a time forsaken of him, they become tremulous and are readily discouraged; "all hands" are then *feeble*, and all knees are *weak as water*.' †

3. In her *comparative smallness*. For, like the tribe of *Reuben*, the church has never excelled in numbers. On the contrary, compared with *mystical babylon*, and with "the world that lieth in wickedness," the church of true believers has constantly appeared like a *little flock*." Nevertheless, such are the provisions of the everlasting covenant, that when all the chosen and redeemed of the Lord shall be called by grace, they will be "a multitude which no man can number, of all nations, and kin-

* 2 Kings xviii. 5—7. and 2 Chron. xxxii. 31. † Dan. xi. 32.
 † Ezek. vii. 17. † Lukexii. 32.

dreds, and people and tongues;" and, to denote their personal justification and complete victory, "through him that hath loved them and given himself for them," they shall stand "before the throne and before the Lamb, clothed with white robes, and palms in their hands." Hence,

4. In her *preservation*. According to the prophetic prayer of Moses, in the text, the Reubenites, though greatly exposed to danger—though, as a consequence of their father's sin, they were *unstable as water*, and though comparatively few in number, yet lived, and did not die—did not become extinct, as a tribe. So the church. For, though her members, having to contend with the world, the flesh and the devil, are exposed to many dangers within and without—though, by reason of depravity derived from Adam, the common progenitor of mankind, they are all, like water, *weak and inconstant*, and though she has never excelled in numbers, and therefore not in worldly influence; she, nevertheless, according to the word of Christ, expressed in his own preaching, and by his Spirit in the discourses of the prophets and apostles, has lived and must continue to live, and not die; yes, she remains and must for ever remain, *a seed to serve him*,² and an inheritance to reward him.⁷ Christ and his church, in covenant and in vital union, constitute one mystical person; he *the head* and she *the body*;⁸ therefore, while Christ, *the head* lives, the church, *which is his body*, cannot die; and, in this case, what is true of his body is true of its constituent members; to whom, therefore, he is saying, *Because*

² Rev. vii. 9. ⁷ Psal. xxii. 30. and lxxxix. 36. ⁸ Is. liii. 11. and Heb. xii. 2. ⁹ Eph i. 22, 23. ii. 15. v. 30. Col. i. 18. ii. 19.

I live ye shall live also.^a *Ye shall live*—1. A life of grace; which has its source in Christ, and is perpetuated by supplies of grace from him: *He giveth more grace.*^b—2. A life of justification; “By him all that believe are justified from all things, and shall not come into condemnation.”^c—3. A life of communion with God: “For through him (Christ) we both (believing Jews and believing Gentiles) have access by the Spirit to the Father; and truly our fellowship is with the Father, and with his Son Jesus Christ.”^d Yet,—4. I understand him chiefly to mean, that the members of his *mystical* body, in conformity to those of his *natural* body, shall be raised from the dead, and live, with him, a life of ineffable glory and blessedness in heaven. “This” saith he, “is the Father’s will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.”^e

We have, therefore, the utmost assurance, that, like the Reubenites *literally*, all true believers *spiritually* shall *live and not die*—that however numerous their foes *within* and *without*, and however agitated by the winds of temptation and shaded by the clouds of reproach, they shall survive every conflict and every storm; and that, having finished their course of labor and warfare, their *divine Joshua* will discharge them with honor, and secure to them a safe conveyance over the Jordan of death, and a peaceful admittance into the heavenly inheritance.

From the subject let us learn,

First, Some of the sad effects of sin, especially

^a John xiv. 19. ^b 2 Tim. i. 9. Jas. iv. 6. ^c Acts. xiii. 39. and John v. 24. ^d Eph. ii. 18. and 1 John i. 3. ^e John vi. 39. Comp. Philip. iii. 21. and Col. iii. 4.

of gross sin, fallen into by professors of religion. Such was the sin of Reuben. By birth and privileges, he was one of God's national Israel. His odious crime, therefore, was a reproach both to Israel and to Israel's God: for *he that doeth aught presumptuously, reproacheth the Lord.*^f Whether, according, to the opinion of many, Reuben was a believer in the Messiah, and therefore, through him, received the grace of repentance and the gift of eternal life, I shall, with the Holy Scriptures, leave undecided. But certain it is, that his iniquity was strongly marked in his subsequent condition. For,

1. He was *unstable as water*. How striking and how awful the typical design! It is to remind *spiritual Israelites*, that if, in any instance, they should be left so far to themselves and to the power of temptation, as to fall into any gross transgression, the consequences must be fearful. For, though *preserved by Jesus Christ*,^g from falling into hell, they must, nevertheless, fall under a sad decline of spiritual vigor; their faith must waver, their hope must stagger, and their *great strength*, like that of Sampson when his hair was cut, must depart from them; and which, like his, may never return till at death.^h And though, like the fallen Corinthians, such, in all generations, are made to experience that *godly sorrow which worketh repentance unto salvation*;ⁱ yet, like them, they "are chastened of the Lord, that they should not be condemned with the world." Hence, under a sort of judicial consumption, "many are *weak and sickly*, and many *sleep*."^k These things observed by

^f Num. xv. 30. Comp. Neh. v. 9. ^g Jude Ver. 1. ^h Judges xvi. 19—30. ⁱ 2 Cor. vii. 9. 10. ^k 1 Cor. xi. 30—32.

their brethren, should excite in them, as *the divisions of Reuben* excited in the other tribes, *great thoughts—nay, great searchings of heart.*¹

For his gross sin, Reuben was not only weakened, but,

2. *Degraded*: His birthright was given to the sons of Joseph.^m Happy is it for the saints, that, being *children of God*, their *spiritual birthright* can never be forfeited; and that, being *heirs of God and joint heirs with Christ*, their *heavenly inheritance* can never be alienated.ⁿ Nevertheless, such is God's abhorrence of evil, that while, if any of his children be falsely accused, he will, as exemplified in *Joseph*, deliver and exalt them;^o yet when any of them, and especially of those in public stations in his church, fall into gross transgression, he usually suffers them, with regard to reputation and condition, to sink below their brethren, and often below such as, in gifts and knowledge, and perhaps in grace also, are far inferior to them. With such instances in recollection, let believers in common, and especially those distinguished by eminence in the gospel ministry, be apprised that no abilities, however brilliant, nor any condition, however exalted, in the church militant, can secure them from Satanic snares, or (in case of compliance) from providential rebukes; and hence be stimulated to watchfulness and prayer: *Watch and pray*, said Christ to his disciples, *that ye enter not into temptation.* Matt. xxvi. 41.

Still more. Reuben, for his vile transgression, besides being weakened and degraded, was

3. *Placed upon prophetic record*, as a notorious

¹ 1. Judges. v. 15. 16. Comp. 2 Cor. vii. 11. ^m 1 Chron. v. 1.

ⁿ Rom. viii. 17. 1 Pet. i. 3—5. ^o Gen. xli. 35—38.

offender in Israel.^p Hence, let spiritual Israelites remember, that although false reports concerning them, even though confirmed by a pretence to special revelations, as those which Sanballat and his party invented and caused to be circulated against *Nehemiah*, were confirmed by the prophetess *Noadiah* and *the rest of the false prophets, that would have put him in fear,*^q must all vanish before the force of truth; yet, that should they indeed be surprised and hurried into any scandalous offenses, they would have reason to expect the reproach thereof to follow them. Such has been the common lot of fallen saints. Thus, *the drunkenness* of Noah, *the equivocation* of Abraham, *the adultery* of David, and the *idolatry* of Solomon, though all forgiven,^r are to their shame, all recorded by the pen of inspiration. Nor have the New-Testament saints escaped. Would the disciples, contrary to the Spirit of their blessed Master, have called for fire from heaven, to destroy their enemies? Did Peter, through fear, deny his Lord? And, did Paul and Barnabas, long companions in travel and labor, contend so sharply about Mark, that they *separated*? Their offenses, though, like those of the Old-Testament saints, all pardoned through the atonement and mediation of Christ, are nevertheless, like theirs, all "written," not for our imitation, but for "our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall."^s

Secondly, Something of the sufficiency and the victories of grace. Did Reuben, in a temporal sense,

^p Gen. xlix. 4. ^q Neh. vi. 2—14. ^r Heb. xi. ^s 1 Cor. x. 11, 12.

live through the mediation of Moses! How much more shall the heirs and subjects of grace, live *spiritually* and *eternally* through the mediation of Christ! In themselves, it is true, they are like Reuben, *unstable as water*, that is *weak* and *inconstant*; yet, in regard to their safety, they are, like Timothy, *strong in the grace that is in Christ Jesus*; and are therefore, like him, exhorted to be so in the exercise of faith and hope in *that grace*!

Hence, when satan, either by his immediate suggestions, or by any instrument he employs for the purpose, is permitted to *buffet* them, by opposing the truth which they believe or the hope they entertain, or by exciting their indwelling depravity, to the distress of their souls, his effort, though designed for their ruin, is overruled for their good; it serves happily to prevent them from being *exalted above measure*; and though painful indeed, even like a *thorn in the flesh*, Christ, to support and encourage them under it, verifies to each what he affirmed to Paul, when thus assaulted—*My grace is sufficient for thee; for my strength is made perfect in weakness*."

Nor is the Adversary any more successful when he *desires to have us* so far in his power, *that he may sift us as wheat*. For though his desire is sometimes granted, his design is always frustrated. He may be permitted to shake us by temptation, till, both to ourselves and others, the evidences of our gracious state may become greatly obscured by our rising corruptions, even as the grains of wheat, in the shaken sieve, become covered by their chaff. Thus sifted, a believer, like David, may in his haste, say to the Lord, *I am cut off from before thine*

eyes ;^v and his friends, like those of Job, may suspect him to be but a hypocrite ;^w nevertheless, an interest in the advocacy of Christ, secures his victory ; for what Christ said to Peter when in this condition, is equally true of every tempted saint—*I have prayed for thee, that thy faith fail not.*^x

Nor is victory all : for in *this trial of our faith*, which is *much more precious than that of gold*, we are not only conquerors, but *much more than conquerors, through him that hath loved us.*^y This trial itself, though under it we may be confused and agitated almost to distraction, is among the *all things that work together for good to them that love God*. By it, like Peter, we come to know more of ourselves ; and hence, like him, are *converted* from the pernicious snare of self-confidence, and better prepared to *strengthen our brethren.*^z

The grace that is in Christ Jesus, moreover, provides a remedy against the deadly malady of sin itself. With this malady every child of God remains infected while in the body ; but *the blood of Jesus Christ his Son*, with reference to divine Justice, *cleanseth us from all sin.*^a Nor must a believer, even though unhappily fallen into actual sin, either yield to a continuance therein or despair of divine mercy ; but, with abhorrence of the former, and by faith in the fountain of atonement, the sovereign antidote to the latter, have immediate recourse to the throne of grace ; recollecting that if, among believers, *any man sin, we have an advocate with the Father, Jesus Christ the righteous.*^b

^v Psal. xxxi. 22. ^w Job. xi. 3. xv. 4. ^x Luke xxii. 31. 32. Comp. John xvii. 9. 15. 20. ^y Rom. viii. 37. ^z Luke xxii. 32. and 2 Pet. iii. 17, 18. ^a 1 John i. 7, 8. ^b Ibid. ii. 1.

Such, in a word, is the perfection of God's plan of salvation, that the same grace which laid its foundation in purpose, secures its completion in glory ; that, "as sin *alone* reigned unto death, *even so* might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Finally, How far the privileges of Spiritual Israelites surpass those of mere national Israelites. When Joshua discharged the Reubenites from their *literal* warfare he *sent them from him* ; but Jesus, when he discharges his soldiers from their *spiritual* warfare *receives them to be with him* : "I will receive you to myself," said he to his disciples, "that where I am there ye may be also."^d To the Reubenites, Joshua assigned an inheritance in *Gilead* ; but to believers, Jesus assigns an inheritance in *heaven*. The inheritance of the Reubenites was *temporal* ; but that of the saints is *eternal*. John xvii. 2.

^c Rom. v. 21. ^d John. xiv. 3.

SERMON VIII.

THE BLESSING OF JUDAH.

Deut. xxxiii. 7.—*And this is the blessing of Judah : and he said, Hear, LORD, the voice of Judah ; and bring him unto his people : let his hands be sufficient for him : and be thou an help to him from his enemies.*

IN the record itself of these blessings pronounced by Moses on the tribes of Israel, there are two things remarkable; namely, that no mention is made of the tribe of *Simeon*, Jacob's *second* son, and that the tribe of *Judah*, though he was Jacob's *fourth* son, occupies the *second* place. Both may be accounted for by adverting to revealed facts. In the division of Canaan, "the *second* lot," indeed, "came forth to Simeon;" but, as his children had "their inheritance *within* the inheritance of the children of Judah," Moses, led by inspiration, blessed them together. See Joshua xix. 1. And whereas, in a national sense, the *royalty* is more honorable than the *priesthood*, the tribe of Judah, to which God, by the prediction of Jacob, had assigned the *former*, is here placed before that of Levi, to which, in this prediction of Moses, he assigned the *latter*. See. Gen. xlix. 10, and Context, ver. 8.

And this is the blessing of Judah ; which Moses uttered, not only by a Spirit of prophecy, but also,

as he uttered most of the blessings respecting the other tribes, in a way of prayer: "and he said, Hear, LORD, the voice of Judah, &c." Nevertheless, for the reason given in the preceding Sermon, page 220, the blessings which he prayed for by the Spirit of prophecy, were as certain to be granted as those which he directly foretold by that Spirit. Our text therefore, though uttered in the form of a prayer, is entirely prophetic; and its accomplishment may be traced both literally and typically.

1. LITERALLY. *Hear, Lord, the voice of Judah*] This tribe, by reason of its great eminence among the tribes of Israel, was often exposed to great danger;^a but, as a mark of God's distinguishing favor, it always had, in it, a succession of praying persons; whose voice, according to this prediction of Moses, the Lord heard and answered. "The Lord was with Judah and he drove out the inhabitants of the mountain."^b Nay, at the worst of times, "in Judah things went well."^c Nor was the praying voice of this tribe lifted up for themselves only, but also for the whole nation. The king himself, who was constantly to be of this tribe,^d was usually a praying man, and whose cries, with those of his praying subjects, ascended to God, in behalf of Israel when in distress, and were answered by seasonable directions and deliverances. This was eminently true in the times of *David*,^e of *Asa*,^f of *Jehoshaphat*,^g and of *Hezekiah*.^h

And bring him unto his people] Judah being a military tribe, the men of it were often abroad and

^aJudges i. 1, 2. ^bIbid. Ver. 19. ^c2 Chron. xii. 12. ^d1 Chron. v. 2. ^e2 Sam. ii. 1. xxi. 1. ^f2 Chron. xiv. 9—15. ^gIbid xx. 2—13. ^h2 Kings xix. 14. &c.

engaged in war, in which it is common for many to be slain; wherefore, in this clause of the text, Moses, influenced by the Spirit of prophecy, prayed for, and so predicted, their safe return from every campaign: *Hear, Lord, the voice of Judah*, when engaged in battle, or otherwise in danger, *and bring him unto his people*, each to his family, and all to those of the nation, who did not appertain to the army; and which implies the preservation of those at home, as well as of those abroad; or the latter could not have been returned to the former.¹ Hence, let all who have returned from the dangers of war or of the seas, learn to attribute their own preservation and that of their families, friends and possessions, to the providential care of God. "*Salvation*, temporal as well as spiritual, belongeth unto the LORD."

Let his hands be sufficient for him] This tribe, on account of its great importance to all the rest, would have much to do both internally and relatively, and hence, by this prophetic prayer was assured of sufficient ability: *Let his hands*, which are the symbols of action, *be sufficient for him*; sufficient to provide for him, to fight for him, and to defend him. The fulfilment of this prophecy is apparent in sacred history. See 2 Sam. iii. 1. v. 1—12; 2 Chron. xvii. 12—19. By this, let individuals and communities, whose locations and relations devolve upon them, much care, much labor, and much expense in the cause of Christ, be encouraged to hope that *as their day, their strength shall be*; and let those to whom *much is given*, remember that of them *much is required*.²

¹ 1 Sam xxx. 23—25. ² Luke xii. 48.

And be thou an help to him, from his enemies] Policy, as well as power, would be employed against Israel. By this prophecy, therefore, Judah was animated with the assurance of divine aid both in counsel and in battle. In counsel, making them *wiser*, and, in battle, making them *stronger*, than their enemies, however artful or powerful. Of this, even the mercenary Balaam became convinced, though to his great regret; and of which, constrained by the Spirit of prophecy, he made proclamation, though to his own loss. "Surely," said he, "there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, *What hath God wrought!* Behold the people shall rise up ¹as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain."² That God helped Judah and all who adhered to him, was specially manifest under the reign of David and that of Jehoshaphat.³

But I hasten to trace the accomplishment of this prediction,

II. TYPICALLY. In this sense, it requires a twofold application.

1. To Christ; who, according to the flesh, descended from this tribe. "For Judah prevailed above his brethren, and of him came the chief ruler;" not merely *David, Solomon, &c.* in succession, but eventually the Messiah himself, who is emphatically *the chief Ruler.*⁴ The same also is expressly asserted in the New-Testament: "For it is evident," saith an apostle, "that our Lord sprang out of Judah."⁵

¹ Num. xxiii. 23, 24. ² 1 Chron xii. 22. and 2 Chron. xvii. 12—19. and xx. 4—30. ³ 1 Chron. v. 2. Comp. Micah v. 2. ⁴ Heb. vii. 14.

That Judah was eminently a type of Christ, will appear in every part of this prophecy.

Like Judah, Christ had a prevalent voice in prayer. "I knew," said he to the Father, "that thou hearest me always."^p

The Father heard him, when, in the eternal council, he, as Mediator, asked for his chosen people—for all the blessings they would ever need—and for official authority to claim them as his own, and to deliver and defend them from all their enemies. Hence the correspondent grants which Christ, in person and by his spirit in the apostles, acknowledges the Father to have made to him. Speaking of the people, he says, "This is the Father's will who hath sent me, that of *all which he hath given me* I should lose nothing, but should raise it up again at the last day." And again, "Thine they were and thou gavest them me." Yet, that all might know that the Father did not, by this grant, resign his own interest in them, the Son adds, "All mine are thine, and thine are mine; and I am glorified in them."^q Would this people need grace, to renew, to sanctify, to strengthen and to comfort them? This was given to them in Christ, before the world began.^r Would they need spiritual gifts, and especially gifts qualifying men for the ministry, who should be employed in their edification? These Christ *received*, that, in all generations, he might communicate them to men, chosen for this important purpose.^s Would they need a suitable portion for a future state? Such is that "eternal life, which God, who *cannot lie*, promised before the world began."^t And to whom

^p John xi. 42. ^q John vi. 39. and xvii. 6. 10. ^r 2 Tim i. 9

^s Psal. lxxviii. 18. and Eph. iv. 11, 12. ^t Titus i. 2.

could he then have promised it, but to Christ, as the Covenantee of his people? Would they have many enemies, and so need continual protection? This is made certain to them in Christ, who, in his official capacity and for their safety, received universal dominion: "All power," said he, "is given unto me in heaven and in earth."^a Thus qualified, "he shall deliver the needy when he crieth, the poor also, and him that hath no helper."^b "Neither," saith he, "shall any pluck them out of my hand."^c

More properly, however, the voice of Christ was lifted up in prayer while he tabernacled in human nature upon earth.

As man, he was, *poor and needy,*^d a man of sorrows and acquainted with grief^e—yea, in temporal accommodations, more destitute than the foxes of the forest, or the birds of the air;^f and being, withal, abhorred by his nation^g and assailed by the tempter,^h he greatly needed the protection and succor of his heavenly Father, and which he fervently implored. For this purpose, he often retired to some *solitary place*, a mountain or desert;ⁱ and, in one instance at least, *continued all night in prayer to God.*^j Then

"Cold nights and the midnight air
Witnessed the fervor of his prayer;
The desert his temptations knew,
His conflict and his victory too."

His conflict was severe, but his victory was complete: "The devil," foiled by the sword of the Spirit, which is the word of God, "leaveth him, and, behold, *angels*," sent by his Father, who always heard

^a Matt. xxviii. 18. John xvii. 2. ^b Psal. lxxii. 12. ^c John x. 28. ^d xl. 17. ^e Is. liii. 3. ^f Matt. viii. 20. ^g Is. xlix. 7. ^h Matt. iv. 1—10. ⁱ Ibid. xiv. 23. Mark i. 35. and vi. 46. ^j Luke vi. 12.

him, "came and ministered to him." They probably brought him, besides cheering messages, some convenient food, which, by divine order, they had prepared, to nourish his natural body and to revive his animal spirits, in which he had suffered great exhaustion by fasting and temptation. See this strikingly typified in the case of Elijah. 1 Kings xix. 5—8.

Still more, however, did the human nature of Christ shrink from the *ignominious death*, and especially from the *fearful curse*, which, therein, he had covenanted to endure for his guilty people. Hence his agonizing conflict in the *garden*, when *he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt*; which prayer, in the fervor of his soul, he repeated a *second* and a *third* time;^a nay, in the last instance, *being in an agony, he prayed more earnestly* than before, *and his sweat was as it were great drops of blood falling down to the ground.*^b

From the prayer of Christ in the garden, thus fervently and repeatedly offered, we learn—1. That, as man, he has a will, distinct from his will as a divine person; and which proves that he has a truly human soul. Hence, though his divine will is always in perfect accordance with the Father's will;^c yet, when his *human nature* shrunk at approaching sufferings, his *human will* desired exemption from them. As man, therefore, he prayed to the Father, saying, *If it be possible, let this cup pass from me; nevertheless*, (his holy soul being quiescent in his heavenly Father's will,) he added, *not as I will but as thou*

^a Matt. iv. 11. ^c Matt. xxvi. 39—44. ^b Luke xxii. 44. ^d Psal. xl. 7, 8. and John vi. 38.

wilt. O for a like resignation to the will of God, in all our supplications at his throne!—2. That the mutual stipulations of the Father and the Son, in the covenant of redemption, are unalterable—that Christ, as the substitute of his people, was “delivered by the determinate counsel and foreknowledge of God”—and, that without it the scriptures could not have been fulfilled, nor a single sinner, consistently with law and justice, have been saved.¹ For these and other reasons, it was not possible that this cup should pass from him. Nevertheless, it is evident—3. That the Father, who *heard him always*, heard him when in this distressing condition; for though he did not take away the cup itself, yet he took away that amazing terror, which, in view of it, had fallen upon his human nature; and, in this nature, strengthened him to drink it up. Then it was, that, according to prophecy, the Father said unto him, “In an acceptable time *have I heard thee*, and in a day of salvation,” that is, while he was suffering to obtain the salvation of sinners, “*have I helped thee*.¹ Thus it was, that “in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto Him that was able to save him from death,” (had it been agreeable to the divine counsel,) “and was heard,” and so was delivered (απο τῆς θανάσεως) *from the fear*, that is, of death.² For this purpose angelic instrumentality was again employed: *There appeared an angel unto him from heaven strengthening him.*³ Perhaps this angel, as supposed of those mentioned, page 243, administered some appropriate nourishment to his

¹ Acts ii. 23. Matt. xxvi. 54. 1 Pet. iii. 18. ¹ Is. xlix. 8. ² Heb. v. 7. See Parkhurst, under θάνασις ³ Luke xxii. 43.

body; but chiefly, no doubt, he strengthened him in his human soul; by reminding him of the Father's promises, by which, as man, he was assured of all needful support during the conflict—that his body, though it must die, should be raised without seeing corruption—and especially, by setting before him the glorious results of his humiliation and death; namely, that, thereby, the divine perfections would be glorified—the prophetic writings be fulfilled—the divine law be magnified and made honorable—the infinite evil of sin be clearly demonstrated, and innumerable millions of lost sinners be redeemed, to ascribe their salvation to him for ever and ever. Accordingly, “for the joy that was set before him, he endured the cross, despising the shame, &c.”^a Hence, the holy composure with which he left the garden—^p the intrepid manner in which he treated the officers as well as the mob, when they came to take him^q—the magnanimity which he displayed in the Judgment-Hall^r—and the full confidence of victory and glory which he manifested while hanging on the cross; for even then he said to the penitent thief, *To-day shalt thou be with me in paradise.*^s And—4. That all dependence which sinners place upon their prayers and tears, to satisfy divine Justice for their sins, must necessarily fail; for, as the prayers and tears of Christ, though all immaculate, could not atone for sin, how much less can ours, which are all morally polluted? In like manner, we may perceive the folly of trusting in our obedience to the law, to procure the pardon of

^a Heb. xii. 2. ^p Matt. xxvi. 45, 46. ^q Ibid. Ver. 52—56. Luke xxii. 52, 53. John xviii. 3—9. ^r Ibid. Ver. 33—37. and xix. 10. 11. ^s Luke xxiii. 43.

our transgressions of it; for even the obedience of Christ, in life, though perfect, and though indispensable to the justification of his people, did not, *could not* procure the pardon of sin. Can, then, the imperfect obedience of sinners procure it? Christ satisfied divine Justice for sin, not by his obedient life, but by his vicarious death; he "put away sin by the sacrifice of himself;"¹ and, accordingly, it is *through his blood*, that his people have *redemption and forgiveness*." Look, therefore, poor legalist—look upon Christ in the garden. Consider the manner in which he, though personally innocent, was treated by his righteous Father, when he found him in the law-place of sinners; and, having duly pondered the awful subject, ask thyself such questions as these: Am I more holy, or more worthy of divine favor than he? If the demands of divine Justice could not be relinquished to favor *him*, even though he sought it with "strong crying and tears," can I expect they will be relinquished to favor *me*? If, then, I should be found at last, not under the covert of the righteousness and atonement of Christ, but accountable to God in my own person, for my want of conformity to his law, in nature, and for my transgressions of it, in life, what can I expect but its fearful penalty? Thy reasoning, sinner, is just; and living and dying a legalist, the doom thou apprehendest is inevitable: "for as many as are of the works of the law are under the curse." Gal. iii. 10.

Christ, moreover, as *Mediator*, prayed for his people: *I pray*, said he to the Father, *for them*; adding, *I pray not for the world, but for them which thou hast given me; for they are thine*, by special

¹ 1 Pet. iii. 18. ² Heb. ix. 26. ³ Eph. i. 7.

love and choice; and which was the strongest plea that could have been used on their behalf.* He prayed both for all who were then believers in him, and for all who, according to covenant-purpose, were thereafter to become such; God having from the beginning chosen them to salvation, through sanctification of the Spirit and belief of the truth. 2 Thes. ii. 13. For those who were then believers in him, he prayed that the Father would *keep them from the evil*, especially from the *evil one*, Satan, and that he would *sanctify them through the truth*.[†] Neither, continued he, *pray I for these alone, but for them also which shall believe on me through their word*; that is, through the gospel, which the apostles preached. Christ, therefore, prayed for all true believers to the end of the world.[‡] Nor did he merely pray that his people might be called and kept, but likewise that ultimately they might be glorified: *Father*, said he, *I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me*; meaning that glory which, by covenant-compact, belonged to him, as Mediator.[§] And that the Father heard and answered the supplications which he, as Mediator, made for his people, must necessarily be concluded from the promise which he had given him, that he should *see of the travail of his soul and be satisfied*,^{||} and from the grant of the Holy Ghost to him, which, after his exaltation, he received and *shed forth*, for the accomplishment of that promise.[¶]

Hence also it is evident that Christ, though ascended to heaven, still pleads the cause of his militant

* John xvii. 9. † Ibid. Ver. 15—17. ‡ Ibid. Ver. 20. § Ibid. Ver. 24. || Is. liii. 11. ¶ Acts ii. 33. Comp. Psal. cx. 3. and Titus iii. 6.

people: He there appears *in the presence of God* (the Father) *for us*.^d And though to suppose, as some do, that he prays for his people in heaven, as he prayed for them upon earth, is absurd; yet his approved appearance there, is a perpetual and an ever availing plea on their behalf; it demonstrates that he has perfected all that he had covenanted to do and suffer, as the condition of their salvation; and therefore, that, on principles of inflexible righteousness, he is entitled to all that the Father, on that condition, promised to him, for them. Consequently, they must all receive grace here, and eternal life hereafter.* But to procede.

Like Judah, Christ was brought back to his people. He engaged in dreadful conflict with all the powers of darkness; and though he conquered it was by dying; and while, according to covenant-stipulation, he remained under the dominion of death and the grave, his disciples were in awful suspense. But God raised him from the dead, and so brought him back from the war, and restored him to his people, his family, his friends—and that to their exceeding joy. *Then were the disciples glad when they saw the Lord.*^f Nay, *their very sorrow*, according to promise, *was turned into joy*;^g that which had occasioned it, namely, their Master's crucifixion, becoming to them, when they were led to understand the design of it, matter of joy, such as they had never known before.^h Nor was that joy intended for them only; it is the common privilege of all true believers to rejoice in him *that was dead and*

^d Heb. ix. 24. Comp. Chap. vii. 25. and 1 John ii. 1. *2 Tim. i. 9. and Titus i. 2. ^f John xx. 20. ^g Ibid. xvi. 20.

^h Luke xxiv. 25, 26. 32.

is alive—in him, *who was delivered for our offenses, and was raised again for our justification.*¹ And though our believing views and embraces of Christ, are sometimes interrupted by sin, or temptation, or unbelief, in so much, that, for a season, he *withdraws himself and is gone;*² yet, such is his love for us, that he never utterly nor entirely *leaves or forsakes us;*³ and, having brought us to understand and bewail those evils in our hearts and lives, which had occasioned him to withdraw, he kindly and seasonably returns. Thus it is, that, in promises, in meditations, under Sermons, and at ordinances, he *manifests himself to us, and not unto the world.*⁴ In this way, though ascended to heaven, he still visits his believing ones upon earth: *I, said he to his disciples, will come and see you,* (which includes their seeing of him by faith,) *and your heart shall rejoice, and your joy no man taketh from you.*⁵

In due time also, he comes in a providential way, to remove them, by death, from the sorrows of earth to the joys of heaven: *I will come again, saith he, and receive you unto myself; that where I am there ye may be also.*⁶ Herein, he visits his Church to *gather lilies.*⁷ And, finally, he will return in person; in which he will *appear a second time*; though in a character and for a purpose very different from those of his *first* appearance. At his incarnation, he appeared as *the substitute of his guilty people*, and to make satisfaction to divine justice for their sins, which, by covenant-stipulation, were all placed to his account; but, at his *second coming*, he will appear as *the Judge of quick and dead*; and

¹ Rom. iv. 25. ² Cant. v. 5. ³ Heb. xiii 5. ⁴ John xiv. 22.
⁵ Ibid xvi. 22. ⁶ Ibid. xiv. ⁷ Cant. vi. 2.

though to decide the fates of all mankind, yet specially to claim his people, as his due reward for what he did and suffered on their behalf at his former advent, and to put them into the full possession of their heavenly inheritance; preparatory to which, by raising the bodies of the dead saints and changing those of the living, he will *fashion both like unto his own glorious body*, and therein complete their salvation.¹ Accordingly, the different objects of his *first* and *second* appearance on earth, are briefly expressed and distinguished thus: "Christ" (at his first coming) "was offered to bear the sins of many," even of all the millions of God's elect; "and unto them that look for him," as all true believers do, "shall he appear the *second time*, WITHOUT SIN unto SALVATION."

The hands of Christ, too, like those of Judah, have always been *sufficient for him*.

Hand is put for strength or ability to perform any specified work. Exo. iv. 1. The hands of Judah, therefore, might typify the ability of Christ to accomplish the salvation of God's elect, which, by covenant-engagement, devolved upon him. Is. xlii. 6.

Being "*the Son of man*, whom the Father made strong for himself," he had sufficient ability to satisfy divine Justice for their sins; he "*bare our sins*," that is suffered for them, "*in his own body on the tree*;" and so "*redeemed us from the curse of the law, being made a curse for us*." *Being, by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost*, he has sufficient ability, as well as authority, to regen-

¹ Philip. iii. 21. 1 Cor. xv. 51—57. and 1 Thes. iv. 15—17.

² Heb. ix. 28. Comp. Matt. xx. 28. and Rev. v. 9. ³ Psal. lxxx. 17. 1 Pet. ii. 24. Gal. iii. 13.

erate and convert them. Hence *his people are made willing in the day of his power.*¹ As he is "full of grace," *his hands are sufficient* to supply us with all *spiritual blessings*, with which the Father *hath blessed us in him*. Accordingly, "Of his fulness have we (believers) all received."² Nor can his sufficiency ever fail. "It pleased the Father that in him should all fulness dwell," commensurate to all our necessities: "wherefore he is able also to save them to the uttermost that come unto God by him."³ And having, in his official capacity, as well as in his divine nature, "All power in heaven and in earth," *his hands are sufficient* to preserve all whom the Father hath committed unto him: "I give unto them," saith he, "eternal life, and they shall never perish; neither shall any pluck them out of my hand."⁴

Hand denotes also possession, with a right to govern and employ at will, whatever is possessed. See 1 Kings xi. 12. Thus understood, the hands of Judah might typify all persons and things that Christ, by right of possession and disposition, would employ as instruments to promote the welfare of his Kingdom. And that, in this sense too, *his hands are sufficient for him*, can admit of no doubt; for the Father hath given to him, as Mediator, *power over all flesh*, and *hath delivered all things unto him.*⁵ Hence,

If, for the benefit of his church, He is pleased to employ the instrumentality of earthly rulers, their hearts, and consequently their means and their

¹ Acts ii. 33; and Psal. cx. 3. ² John i. 14. 16. Eph. i. 3

³ Col i. 19. Heb. vii. 25. ⁴ Matt. xxviii. 18. and John x. 28 ⁵ John xviii. 2. Matt xi. 27.

influence, are under his control. "The king's heart is in the hands of the Lord, as the rivers of water: he turneth it whithersoever, he will." Prov. xxi. 1. To him, therefore, *Ezra* and *Nehemiah* justly ascribed the favor shown to Israel, by the successive Kings of *Persia*. See *Ezra* vii. 27, 28. and *Neh.* iv. 4—18. And thus, in the latter day, either as renewed by grace or as constrained by Providence, Gentile *Kings* shall become *nursing fathers* and their *Queens nursing mothers* to the gospel church. Is. xlix. 23.

If, to prostrate monarchs or to revolutionize governments, adverse to the extension of His gospel and His visible kingdom, He choose to call into requisition armed hosts and distinguished generals, both are His own and must subserve His design. *All*, in this sense, *are his servants*. Psal. cxix. 91.

Thus, through the instrumentality of *Constantine* and his armed forces, He accomplished the downfall of *pagan Rome*; in doing which He is supposed to have opened the *sixth* apocalyptic seal. Rev. vi. 12—17.

In like manner, He has greatly diminished and will utterly destroy the *civil authority* of MYSTERY BABYLON, *that great city that reigneth* [Now perhaps we might rather say *that did reign*] *over the kings of the earth*. Rev. xvii. 5—18.

By similar means, too, He is reducing and will finally exterminate the *Turkish empire*, probably denoted by the *great river* EUPHRATES, upon which, in *John's* vision, the *sixth* angel poured out his vial. If so, by the *waters of that river*, which, thereby, *were dried up*, may be meant the *Ottoman* armies

and resources, and perhaps their Mahometan religion also; *that*, continues the vision, *the way of the kings of the east might be prepared*; that is, that the way might be opened for the gospel to be sent into the eastern nations. Rev. xvi. 12. Herein, too, the way will be prepared for the Jews to return to their own land; where many promises respecting both their spiritual and their temporal prosperity remain to be fulfilled.* In evacuating their land, however, preparatory to their repossessing it, the hand of the Lord will be so evident, that the event is predicted by an allusion to the dividing of the Red sea, called *the tongue of the Egyptian sea*, for their safe passage across its channel; and, to the draining of the *Euphrates* by seven canals, for the entrance of *Cyrus* into *Babylon*, that, taking it, he might favor Israel. Is. xi. 15. For, although the latter was a work of art, it was, nevertheless, performed according to prophecy, and therefore, no doubt, by divine direction.*

Nor are the angels of heaven any less at his command. "Are they not all ministering Spirits sent forth," under Christ their Head, "to minister for them who shall be heirs of salvation?"^b

The elect, as such, are all *heirs*; wherefore, the words "who *shall be* heirs of salvation," must respect their calling and open justification, wherein they are said to be *made heirs*, that is manifested to be such, *according to the hope of eternal life*. Titus iii. 7. It would seem, therefore, that the ministry of angels is employed for their preservation while in a carnal state. By this agency probably it is, that

* Ezek. xxxvi and xxxvii chapters; and Amos ix. 14, 15. ^a Is. xlv. 27. Jer. l. 38. ^b Heb. i. 14.

many of them, in childhood or afterward, and even amid a course of infidelity or immorality, are, as it were, *miraculously snatched* or *unexpectedly raised* from threatening death.

The saints, during their pilgrimage on earth, are constantly liable to innumerable injuries; but "the angel of the Lord," Christ himself, by the ministry of created angels, "encampeth round about them that fear him, and delivereth them." Psal. xxxiv. 7. Comp. Is. lxiii 9. By an angel, *Peter* was delivered out of prison.^c And probably the earthquake, by means of which *Paul* and *Silas* experienced a like deliverance, was produced by angelic agency.^d By the ministry of angels, the host sent by the king of *Syria* to take *Elisha*, were smitten with *blindness*; whereupon the prophet led them into the midst of *Samaria*, where, their eyes being opened, they saw themselves entirely in the power of Israel; but were spared through the counsel of that very prophet, whose life they had sought. 2 Kings vi. 11—23.*

By angels, too, the souls of the saints, whom they have attended during life, are conveyed to heaven, at death: "The beggar" (*Lazarus*) "died, and was carried by the angels into Abraham's bosom." Luke xvi. 22.

It is probable also, that, by the ministry of angels, God, in many instances, destroys the lives of those who obstinately persevere in their efforts to injure his people. Thus when *Herod stretched forth his*

^c Acts xii. 7—11. ^d Ibid. xvi. 23—34.

* What a mercy it is when God opens the eyes of persecutors any where *short of hell*! And when he does so, let those whom they have persecuted, after the example of the prophet, show them favor.

hand to vex certain of the church, though permitted to kill *James*, and to imprison *Peter*, and though afterward idolized by his admirers, yet, thereupon immediately the angel of the Lord smote him, with some foul disease, and he was eaten of worms and gave up the Ghost. Acts xii. 1, 2, 3, 4, 5. 23. Thus also, when the Assyrians were about to besiege Jerusalem, *that night*, the very night, it should seem, before the contemplated attack, the angel of the LORD went out and smote in the camp of the Assyrians an hundred, fourscore and five thousand: and when they (the survivors) arose early in the morning, behold, they (the 185 000) were all dead corpses. 2 Kings xix. 35. Let persecutors tremble.

Angels, too, are employed, and especially in times of persecution, to influence rulers and deliberative bodies to favor those whom God will favor, and to comfort those whom he loves. Thus the angel *Gabriel* was employed *twenty-one days* at the court of *Persia* to incline the king and his nobles to favor the *Jews*, and that he might bear a consoling message to the beloved *Daniel*. In his labor, and as the occasion of its prolongation, *Gabriel* was withstood by the prince of the kingdom of *Persia*, that is, by Satan, the prince of this world; "but lo," saith the angel, "Michael, one (or the first*) of the princes" Christ himself, who is the Head and Lord of angels, "came and helped me." Hence complete success. Dan. x. 2—21. Compare Chap. viii. 15—19.

There is also another description of instruments employed by Christ, to wit, gospel-ministers. By these chiefly, he propagates his doctrine—gathers his redeemed—and enlarges his visible em-

* אֲחִיר. See Parkhurst, under מִיכָאֵל, No. 2.

pire.* Nor can he, in these, ever be deficient ; for, having all grace and all gifts, both natural and spiritual, in his possession, he constantly qualifies as many for this work, as he is pleased to employ in it. Hence, when about to do much in this way, he raises up an adequate number of these workmen. Accordingly, under a prophetic view, both of the *early* and the *latter* times of the gospel, the psalmist exclaimed, "The Lord gave the word : " great was the company of those that published it. Psal. lxxviii. 11. Nevertheless, for this, as for every other favor, he will be *inquired of by the house of Israel*, the church, *to do it for them* : "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. ix. 38.

Means too, as well as agents, are all at the command of Zion's King. "The silver is mine and the gold is mine, saith the LORD of hosts." Hagg. ii. 8. And by his sovereign Providence, the occasions and means of national intercourse are all rendered subservient to his cause. For while the rulers and merchants of all nations are accomplishing their respective objects, their ships serve as transports to convey the missionaries of the cross and the Scriptures of truth to destitute millions. Thus, whatever was the object of Hezekiah's embassy to Nebuchadnezzar, it occasioned an opportunity for the prophet *Jeremiah* to send an inspired letter to the captives in Babylon. See Jer. xxix. 1—3.

Now all these things taken into view, who can doubt that the hands of Christ, as Mediator, are *sufficient for him* ?

Like Judah, moreover, Christ had the Father's

* These are the *angels*, or *messengers*, meant in Matt. xxiv. 31.

assurance that he would be a *help to him from his enemies*; and which, in his human nature, he received and realized, while, "in the days of his flesh," he was subject to innocent infirmities, and was assailed by Satan and wicked men.* In a word, he had the Father's concurrence at all times and in all things: "I am not alone," said he, "because the Father is with me."†

But, as this prophecy, in its typical signification, is applicable to Christ, so also,

II. To his church. Here, as well as in regard to the Reubenites,

1. The name of the progenitor, descending with the tribe, claims a thought. Judah, from יָדָה Yadah, *to praise* and יָה Yah, *the Lord*, signifies *the praise of the Lord*. Such is the church. That she is chosen, redeemed and sanctified, is all. *To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.*‡ His design in giving her a visible existence in the world, was the promotion of his own declarative glory: *This people, saith he, have I formed for myself; they shall show forth my praise.*§ And hence the reason of that apostolic doxology, "Unto him be glory *in the church*, by Jesus Christ, throughout all ages, world without end;" and to which, with the apostle, all the saints devoutly respond, "AMEN."¶

The descent of the progenitor's name with his tribe, suggests also another thought; namely, that so, under the gospel, believers are justly called *Christians*, after CHRIST, their spiritual progenitor; and that for a better reason than is common to

* Is. l. 7—9. xlix. 8. and Heb. v. 7. † John xvi. 32. Comp. Chap. viii. 16. ‡ Eph. i. 6. § Is xliii. 21. ¶ Eph. iii. 21.

nominal christendom. CHRIST signifies *anointed*, as he was *with the oil of gladness*,^{*} the Holy Spirit which He, as Mediator, received in all his fulness of grace and gifts;¹ and “of his fulness have we” (believers) “all received,”^m and, therefore, are *anointed* also. “Ye,” saith an apostle to believers, “have an unction from the Holy One,” that is, the Spirit from Christ; and again, “the anointing which ye have received of him abideth in you &c.”^{**} This *anointing* constitutes persons *christians*, and an open profession of the *doctrine* and a consistent walk in the *precepts* of Christ, manifests them to be such. The *former* gives the *being*, the *latter* exhibits the *character* of christians. Without the *former*, none can be saved; without the *latter*, none are entitled to membership in a gospel-church.”

^{*} Psal. xlv. 7. ¹ John iii. 34. ^m 1 John ii. 20 27.

* CHRIST (Χριστός) in the N. Test. answers to MESSIAH, (משיח) in the Old Test. See Dan. ix. 25, 26. Accordingly, *Messias*, (Μεσσίας) which is evidently the Heb. *Messiah*, (משיח) with a greek termination, is interpreted to be *The Christ*, (ὁ Χριστός.) John i. 42. (Eng. Transl. Ver. 41.) The root of each (Heb. משיח *mashach*, Gr. χρίω *chrío*) means *to anoint*. The word, therefore, in either language, signifies *anointed*, and, when used as a proper name and with the article, THE ANOINTED, or ONE ANOINTED. As given to the divine MEDIATOR, it imports his being *anointed* with the reality of the typical oil, even *with the Holy Ghost and with power*. Acts. x. 38. Comp. Psal. ii. 2. xlv. 7, 8. Is. lxi 1. Luke iv. 18. and Heb. i. 9. Moreover, as the ceremony of anointing with oil was used in the inauguration of *kings, prophets* and *priests*, (1 Sam. xvi. 12, 13. 1 Kings xix. 15, 16. Exo. xl. 12—15.) the Father's unction of the *Mediator* with the Holy Ghost, implies that, by covenant-compact, these three offices are eminently united in him. See Psal. ii. 2. 6. Deut. xviii. 15. Acts iii. 20—23. Heb. i. 1, 2—Ibid. iii. 1. iv. 14.

^{*} John iii. 3, 7. Acts ii. 41. 47. 1 Cor. v. 13. Titus iii. 10.

2. Like the tribe of Judah, the church is a praying people. The Holy Spirit, which all her living members have received from Christ, her Head, is in them *the Spirit of grace and of supplications*.^o Taught by this Spirit to know their wants and made to realize their unworthiness and their dependence upon the favor of God in Christ, they live in some good degree, a life of *thanksgiving*, for blessings received, and of *prayer*, for blessings needed. And though our heavenly Father perfectly knows all our necessities and has made a correspondent provision for us in Christ—and though his revelation of this provision and his promises assuring us of seasonable supplies from it, should relieve us from all distressing anxiety, he, nevertheless, will have us to come to him in prayer, declaring our wants and pleading his promises. Accordingly, an inspired apostle, addressing believers, says, “Be careful for nothing; but in every thing,” temporal as well as spiritual, “by prayer and supplication,”* “with thanksgiving,” (for *the fulness treasured up in Christ*, for *access to the throne by him*, and for the *many great and precious promises* encouraging their hope,) “let your requests be made known unto God.”^p Nor can their prayers and supplications thus offered, be unavailing. Their voice, like that of Judah, finds audience with the LORD. “*Ask*,” said Christ to his disciples, “and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you.”^q

Moreover, as the tribe of Judah always had some who were specially praying persons, the same may

* By *prayer* may be meant the petitions made, and by *supplication*, the pleas and entreaties used.

^o Zech. xii. 10. ^p Philip. iv. 6. ^q Matt. vii. 7.

be said of the church. She has always had some, even in the worst of times, who have *sighed* and *cried* on account of abominations committed within her enclosures, and for her purification and prosperity. And such are marked for safety, whatever may become of those who are *at ease in Zion*.*

3. Was the tribe of Judah almost constantly engaged in war? So is the church.

She is so by reason of that internal conflict, which she almost incessantly feels between *nature* and *grace*, *flesh* and *spirit*;[†] and hence, though, in relative dignity she is the *Shulamite*,* yet in herself and in her own esteem she is כְּמִחֶלֶת הַמַּחֲנִים chim-

[†] Ezek. ix. 4. 2 Tim. ii. 19. Rev. ix. 4. and xiv. 1. Amos vi. 1. Rom. vii. 23. Gal. v. 17.

* שׁוּלָמִית Shulamith, of which *shulamite* is formed, is derived from שָׁלֵם *Shalem* or *Salem*, an ancient name of Jerusalem. See Gen. xiv. 18. and Psal. lxxvi. 2. The church, therefore, as being the people of Spiritual Jerusalem, may be called the *Shulamite*, as the woman of *Shunem* is called the *Shunammite*. 2 Kings iv. 12. She is *comely as Jerusalem*. Cant. vi. 4. Compare Gal. iv. 26. and Heb. xii. 22. Rather, however, I think שׁוּלָמִית *Shulamith* is the feminine of שְׁלֹמֹה *Solomon*, and that the church bears this name because she is the spouse of Christ, the antitype of Solomon. For like reasons, she is also called by some of his other names. 1 Cor. xii. 12. and Jer. xxxiii. 16. Compared with Chap. xxiii. 6. The same, too, has obtained in civil communities. Among the Romans, for instance, if a man's name was *Caius* his wife was called *Caia*. See *Durham*, on the place, and *Calmet*, under *Shulamite*.

It is worthy of notice also, that as both names, *Solomon* and *Shulamith*, are from one root, שָׁלֵם *Shalom*, so "both He (Christ) that sanctifieth, and they (believers) that are sanctified are all of one—one God and Father, (John xx. 17.)—one election, Is. xlii. 1. Eph. i. 3, 4.)—one covenant, (Psal. l. 5.)—one family, (Eph. iii. 14, 15.)—one Spirit, (1 Cor. vi. 17.)—and one inheritance, the elect being *heirs of God and joint-heirs with Christ*. Rom. viii. 17. See Heb. ii. 11.

cholath hamahanaim,] *as it were the company of two armies* engaged in battle. Compare Gen. xxxii. 2. (In Heb. ver. 3.) where the word *Mahanaim* is used in the same sense, and to which the speaker, in this place, probably had an allusion.*

The true church is also continually opposed by hosts of mere nominal professors. These *car-nalists*, being like *Ishmael, born only after the flesh*, that is, having no religion but what they have by fleshly descent from members of the visible church, or have acquired by exertion of their own *fleshly* or *natural* abilities, constantly persecute those, who, like *Isaac*, are *born after the spirit*."

This evil world, too, is full of enmity and opposition to the saints: "If ye were of the world," said Christ to his disciples, "the world would love his own; but because ye are not of the world, but I have chosen you," and, accordingly, have called you by grace, "out of the world, therefore the world hateth you."

And especially *the devil*, who is styled *the God of this world*, and who is *the father of lies*—the *patron of hypocrites*—and *the exciter of corrupt nature in believers*, is constantly employing his policy and his influence against the church. *As a roaring lion he walketh about*, in the persons of seducers and persecutors, *seeking whom he may devour*, and *whom*, therefore, we are exhorted to *resist stedfast in the faith*.[†] He is emphatically *the accuser*, that is of the saints; and a false one, as the word implies. He charges *them* with the guilt of those evil thoughts, which *he* injects into their minds,

* Cant. vi. 13. In the Heb. Chap vii. Ver. 1. † Gal. iv 29.

‡ John xv. 19. § 1 Pet. v. 8, 9.

but which they abhor; and burdens their consciences by accusing them of sins, for which they have had the manifestation of pardon. But chiefly he bears this name, because, by means of *false witnesses*, he accuses the saints of crimes and misdemeanors of which they were never guilty. In this way, he procured the crucifixion of *Christ* himself,⁷ and the martyrdom of his servant *Stephen*:⁸ and, persisting in his rage against Christ, has, in the same way, procured the martyrdom of *thousands of his disciples* under *pagan* and *papal Rome*. Nor can it be justly ascribed to any thing but the restraints of civil government, providentially prohibiting it, that any of the undisguised advocates of sovereign grace have escaped a similar fate. For that satanic malice which moves the tongue and the pen of slander against us, would, if not restrained, consign us to prison and to death.

Satan, observe, is *the accuser*, not of *unbelievers*, whom God, in his law, accuses and condemns, but of *believers*, whom God, in his Son, *justifies freely by his grace*.⁹ And as this adversary brings his false accusations against believers, *by witnesses* who impiously appeal to God for the truth of their allegations, so he is said to accuse them BEFORE GOD.¹⁰ His accusations, however, though for a time they may answer his purpose, so far as to worry those whom he accuses—to furnish infidels and profligates with matter for *scoffs* and *songs*¹¹—to keep weak-minded professors in painful suspense—and, to affright many of the world from attending where the

⁷ Matt. xxvi. 59—62. ⁸ Acts vi. 11—15. and vii. 54—60.
⁹ Gal. iii. 10. Rom. iii. 24. ¹⁰ Rev. xii. 10. ¹¹ 2 Pet iii. 3—7. Psal. lxxix. 12.

truth is preached—yet, eventually, must all be overruled for God's glory and Zion's good. "Surely," said the Psalmist to God, "the wrath of man," thus excited by Satan, "shall praise thee: the remainder of wrath shalt thou restrain."^d

4. Was the tribe of Judah by this prophecy, assured of *hands sufficient* for them? In like manner, the church is assured of ministerial laborers, and of all needful strength, both numerical and spiritual. By promise and prophecy the Lord has assured her that he *will give her pastors according to his own heart, who shall feed her with knowledge and with understanding;*^e that he will *increase her with men like a flock;*^f and that he *will abundantly bless her provision, and satisfy her poor with bread.*^g Her supplies of grace and strength are all treasured up in Christ, her mystical *Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.*^h With *him on her side*, who has all blessings, temporal and spiritual, in his gift, and all agents, good and bad, under his control, what can she want—what need she fear?

5. Was this tribe encouraged, by the prophecy before as, to expect, that, trusting in God, they should find him a help to them from their enemies? Much more is the church encouraged to expect the same favor. "Fear thou not," saith her covenant-God to her; "for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were in-

^d Psal. lxxvi. 10. ^e Jer. iii. 15. ^f Ezek. xxxvi. 37. ^g Psal. cxxxii. 15. ^h Col. ii. 19.

censed against thee, shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish." Is. xli. 10, 11, &c. See also Chap. xliii. 2. and li. 12—15. "The Lord of hosts is with us; the God of Jacob is our refuge." Psal. xli. 11. And, "If God be for us, who" or what, with success, "can be against us?" Rom. viii. 31. Help from God, however, against our enemies within or without, can be justly expected *only* in the diligent use of appointed means. It is, recollect, "they that wait upon the Lord," in prayer, in reading and hearing his word, and in the exercise of faith in his perfections and promises, that "shall renew their strength &c." Is. xl. 31.

Concerning the church, behold, in the light of our subject,

1. Her unity as the *one mystical body* of Christ, her *mystical Head*. For as *typical Judah*, though but *one*, had many members, *so is mystical Christ*. 1 Cor. xii. 12.

2. The excellence of her condition, when compared with that of the tribe of Judah. This tribe had, by death, lost its head. Not so the church. Her Head, indeed, was *put to death in the flesh*; yet He was not, like Judah, left under the power of death; *but was quickened by the Spirit*; and *being raised from the dead, he dieth no more; death hath no more dominion over him*. Hence the assurance of grace and glory, which he, the Head, gives to believers, his members: *Because I live*, saith he to them, *ye shall live also*. 1 Pet. iii. 18. Rom. vi. 9. and John xiv. 19.

3. Her certain perpetuity, by the accession of converts. She is *the household of faith*, the family

of believers in Christ; but Christ is **SHILOH**, and *unto him shall the gathering of the people be.* Gen. xlix. 10. Comp. Is. xi. 10. and li. 11.

4. The indubitable defeat of all her enemies; for all who are the enemies of the church are the enemies of Christ who is *the LION of the tribe of Judah.* Rev. v. 5. And

Finally, the animating prospect of all her living members. For, however poor and afflicted, tempted and tried, hated and persecuted, they may be during their warfare, yet, at the end of the war, the end of their militant state, like the men of Judah, they retire from the field, crowned with victory, and return to *their people*, to those of the heaven-born family, gone home before them. Thus encouraged, let us, my beloved brethren and sisters, *not be slothful, but followers of them, who through faith and patience inherit the promises.* Heb. vi. 12.

SERMON IX.

THE BLESSING OF LEVI. HIS URIM AND THUMMIM.

DEUT. XXXIII. 8—11.—*And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor know his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy Judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*

THE tribe of *Levi*, like that of *Judah*, made a very conspicuous figure among the thousands of Israel. From *Judah* proceeded their *kings*; from *Levi*, their *priests*.

The blessing here pronounced upon this tribe, as you must have observed in hearing it read, is rich and various, including many honors and privileges; and though it implied, that the Levites in common, and the priests in particular, would have much labor to perform and much opposition to encounter, it also assured them, that their services should be divinely accepted and their enemies divinely vanquished.

At present, however, we can attend only to so much of this blessing as is expressed in the first

verse of the text, which reads thus: *And of Levi he said*, that is, Moses, in a way of prayer to God, and in a way of prophetic instruction to Israel, *said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.*

The literal interpretation which I may be enabled to give of this part of the text, will necessarily accompany the investigation proper to be attempted, respecting the THUMMIM and URIM. These are first mentioned in Exo. xxviii. 30. where the words stand in the contrary order—URIM and THUMMIM, as they also do in Levit. viii. 8. Ezra ii. 63. and Neh. vii. 65; and which, besides our text, are the only places in which the words occur together. Twice, however, we find URIM put for both. See Num. xxvii. 21 and 1 Sam. xxviii. 6.

Now, concerning the *Urim* and *Thummim*, (for in this order I shall consider them,) let us inquire,

First, What they were. Here it becomes us to procede with great modesty; these sacred articles being confessedly buried in the depths of antiquity and covered with the lumber of talmudic tradition. The Talmudists say that king *Josiah* (I suppose they mean in prospect of troubles then coming upon the nation) hid the *Urim* and *Thummim* under ground, in a cave before prepared by *Solomon*, and that the *Jews* on their return from *Babylon*, could not find them;* and accordingly the same writers mention them as one of *five* things which they affirm to have been wanting in the second temple;† to wit,

* See Cuneus, De Republica Hebraorum, l. 1. c. 14.

† Lightfoot's Works, Vol. 1. p. 408.

—1. The *Ark* with the Mercy-seat and Cherubim—
 2. The *Shecheenah**—3. The fire from heaven which consumed the sacrifices.—4. The Holy Ghost, as the Spirit of Prophecy. And—5. The Urim and Thummim.

What became of the Urim and Thummim, we cannot satisfactorily ascertain; but whether they were hid by *Josiah*, or any other person, or burnt or otherwise destroyed or lost, during the invasion of Jerusalem and the destruction of the temple by the Chaldeans, it is manifest from Ezra ii. 63, that the Jews were without them when they returned from Babylon; nor does it appear by any inspired record, that they were ever used under the second temple.

Hence, in process of time, the Jews lost the true idea of them. This is evident from the diversity of opinion respecting them, which has obtained among their learned men. Several of their distinguished Rabbies, among whom are *David Kimchí*† and *Aben Ezra*,‡ have candidly confessed, that they did not know what they were; and their less diffident brethren have been much divided in opinion on the subject. Most of them, it is true, after the *Targum of Jonathan*, have supposed that the Urim and

* שכינה from שכן *Shakan to dwell*, denotes the *Divine Presence*, or *Majesty* dwelling in a luminous cloud in the tabernacle and temple, and which gave to them a peculiar sanctity. Exo. xxix. 43. 1 Kings viii. 10, 11. This cloud, though it occasionally appeared in other places, usually hovered over the Mercy-seat, the lid of the Ark. Hence *JEHOVAH*, of whose presence it was the symbol, promised to appear between the two cherubims, one of which stood upon each end of the Mercy-seat, upon the Ark. Exo. xxv. 17—22. and Levit. xvi. 2. Thence also Moses heard his directive voice. Num. vii. 89. See *Ling. Sacra*, under שכן.

† In lib. *Shorash*.

‡ On Exo. xxviii. 5. 30.

Thummim were nothing other than the awful name JEHOVAH, engraven on a piece of beaten gold and put into the Breast-plate.* And those of them who, on this question, have differed from *Jonathan*, have differed no less from each other.

Nor have christian interpreters, on this subject, been any more harmonious. Those of them, whose opinions respecting these articles, have been most extensively adopted, it may be proper to mention. *Calvin*,† it would seem, thought the Urim and Thummim were two remarkable characters in the breast-plate, of whose properties or uses, these two names were expressive. *Cornelius à Lapide* supposed them to be simply the two words *Urim* and *Thummim* engraven on a stone or a plate of Gold, and placed in the pectoral, that is, in the breast-plate.‡ *Christopher de Castro* § and *Spencer* || imagined they were two little images, such as the Teraphim;

* This name of the divine Being, the Jews think could never be lawfully pronounced by any but the high-priest, nor by him, any where but in the holy of holies. Hence, in reading the Bible, they substitute for it, *Adonai*, Lord, or *Elohim*, God. And when occasion requires that they be understood to mean the name JEHOVAH, they call it שמ המפורש *Shem-hamphorash*, that is, *the name manifested, or the name distinguished, or the name explanatory*. The Hellenists, those Jews who speak the Greek language, instead of *Shem-hamphorash*, use the Greek name τετραγράμματος *Tetragrammaton*, *the name of four letters*; Jehovah, in Hebrew, consisting only of four letters; to wit, 'yod, ה *he*, 'vau, ו *he*.

† In Exo. xxviii. 4.

‡ See in Rivet, in Exo. xxviii. 30. *Lapide* was a learned Jesuit, who devoted himself to the critical elucidation of the Scriptures, and whose works amount to 10 Vols. folio. He died at Rome, in 1637, aged 71. Moreri's *Hist. Dict.*

§ In Rivet, in Exo. xxviii. 30.

|| De Urim & Thummim.

which, being placed in the folds of the breast-plate, gave articulate answers to the questions put to them by the high-priest. *Arias Montanus*, *Willet*, and others, adopted the opinion of *Rabbi Menachem*,* that the Urim and Thummim, whatever might be their form or matter, were the immediate work of God; and that Moses received them from his hand, as he did the tables on which the law was written, and put them into the breast-plate.

Finding both Jews and Christians, thus divided in opinion respecting the Urim and Thummim, *Junius*† and *Diodati*,‡ like *David Kimchi* and *Aben Ezra*, thought it most safe to leave them as things unknown, without even conjecturing what they were. This, however, is making a sacrifice to the confusion and uncertainty of human opinion, in which I cannot conscientiously concur.

Leaving, therefore, the mists of tradition and conjecture, both Jewish and Christian, let us resort for information, to the Oracles of God. And in these, although we find indeed no positive assertion of what the Urim and Thummim were, we find grounds for a pretty satisfactory conclusion, that

* See Ainsworth, on Exo. xxviii. 30.

† Born at Bourges, in 1545. He studied at Geneva. In 1565 he became minister of the Walloon church, at Antwerp. He was afterward chaplain to the prince of Orange, and finally professor of divinity at Leyden, where he died of the plague in 1602. He is chiefly known by a latin version of the bible with notes, in which he was assisted by *Tremellius*. *Watkins's Biog. Hist. and Chron. Dict.*

‡ A protestant divine, born at Lucca in 1589. He became professor of divinity at Geneva, where he died in 1652. He translated the bible into Italian, in 1607, and into French in 1644. *Moreri's Hist. Dict.*

they were the *twelve stones* in the breast-plate, on which were engraven the names of the twelve tribes of Israel. This may be concluded,

1. From the signification of the words. אורִים *Urim* is the plural of אור *Ur light*, and תִּמְמִים *Thummim* is the plural of תָּם *tam, perfect or perfection*. The two words, therefore, literally signify *lights* and *perfections*. Now, the twelve precious stones in the breast-plate might be called *lights* because they were clear, lucid and transparent; and *perfections*, either because they were perfect in their respective kinds, having no blemish nor defect in them, or because they were full and complete in number—one for each of the twelve tribes.

2. From the evident fact, that the high-priest, when he had on the breast-plate, with the Urim and Thummim in it, represented all the tribes, even all the children of Israel upon his heart, before the Lord;* but there was nothing attached to him which properly denoted this, save the twelve stones on which their names were engraven. See Exo. xxviii. 21. And,

3. Because Moses mentions the twelve stones and the Urim and Thummim in such manner as seems to identify them, that is, in such manner as supposes them to be the same. Against this suggestion, it is true, a plausible objection has been raised from the face of the record made by Moses of the original instructions which he received respecting the articles in question. According to this record, the Lord having specified the materials, the form, and the dimensions of the breast-plate, said to him, "Thou shalt set in it settings [Heb. fill in it fillings] of stones,

* Exo. xxviii. 29.

even four rows of stones," each row consisting of *three*, and the whole comprising *twelve*. See Exo. xxviii. 15—21. Yet, in the thirtieth verse, the Lord farther said unto him, "Thou shalt put in the breast-plate, the Urim and the Thummim;" which, therefore, many suppose must have been things different from the twelve stones. But the two injunctions, though understood with reference to the same articles, may be harmonized thus:—By the *first*, Moses was required (according to ver. 20.) to *set* the twelve stones *in gold in their inclosings*; that is, in the ouches or sockets made for them in a plate of gold; and by the *second*, he was directed to put this plate (thus set with the four rows of stones) into the breast-plate. And, without interfering with the question whether the plate with the four rows of stones upon it, being placed in the pectoral, remained there constantly, or was put there whenever occasion required it, the design of its being placed there is obvious, namely, to constitute the pectoral, (according to ver. 15.) the *breast-plate of judgment*, which, without the sacred articles intended, it could not be. Hence the injunction in ver. 30, continues thus: "And they," the Urim and Thummim, (a new name given to the twelve stones, to denote their natural effulgence and oracular purpose,) "shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually," that is, whenever he approached the divine Majesty, to perform service, or to ask counsel in the name and on the behalf of Israel, he must have the breast-plate of Judgment upon his heart.

That Moses himself so understood the above injunctions, delivered to him respecting the articles under consideration, seems evident from two subsequent records which he had occasion to furnish in relation to them.

In Exo. xxxixth, where he records his compliance with those divine instructions, though he minutely describes the breast-plate and its appendages, even to its rings, chains, and lace, he says not a word about Urim and Thummim. It would seem, therefore, that either the twelve stones which he there speaks of having set in the breast-plate, [see from ver. 10 to ver. 14,] were the Urim and Thummim, or that he did not put them into the breast-plate at all, but wholly neglected the divine injunction, recorded Exo. xxviii. 30. The latter is utterly inadmissible; and consequently, the former is highly probable. Besides, in Exo. xxxix. 21, Moses particularly mentions that all things in relation to the breast-plate, were completed and united, *as the Lord had commanded him*.

And, in Levit. viiith, where he speaks of having attired Aaron with all the pontifical vestments, preparatory to his consecration, he expressly asserts, (ver. 8.) that "he put the breast-plate upon him; also, that he put in the breast-plate the Urim and Thummim;" but makes no mention of the four rows of stones; yet, without the latter, we know the breast-plate was incomplete. See Exo. xxviii. 15—21. The inference, therefore, is almost irresistible, that *Urim* and *Thummim*, as noticed before, were only another name given to the twelve stones, to signify, that their *luster* and *perfection*, of which this

name is expressive, were emblematic of their mysterious character and oracular uses.

Nor is this opinion concerning the Urim and Thummim, either novel or singular. It was the opinion of *Josephus*,* who lived while the second Temple yet stood, and who, "being by sect a pharisee, by office a priest, and by descent, of the blood-royal," had the best means and opportunities of gaining information in regard to matters of this kind. It was avowed by *Maimonides*, a famous Rabbi of the *twelfth* century,† and has been adopted by several christian commentators, distinguished by oriental learning and research. Among these, are *Dr. Lightfoot*,‡ *Bp. Patrick*,§ and *Dr. Gill*.|| I procede to inquire

Secondly, What were the uses of the Urim and Thummim. Here we have more light. For,

1. It is evident they served to secure to all the tribes of Israel, a representation in the person of the high-priest. This is plain from the direction which God gave to Moses, saying, "Thou shalt put in the breast-plate of Judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the Judgment," (the *cause*) "of the children of Israel

* Antiq. l. 3. c. 8.

† The Jewish writers commonly call him *Rabbi Moses the son of Maimon*; or, by abbreviation, *Rambam*, the consonants of which, R—M—B—M, being the initials of Rabbi Moses Ben Maimon. *Lingua Sacra*, under משה.

‡ Works, vol. 2, p. 1067.

§ On Exo. xxviii. 30.

|| *Levi's Urim and Thummim found with Christ.*

upon his heart before the Lord continually," meaning whenever he officiated with these on his breast.^b

As the representative, therefore, of all the congregation of Israel and of them only, the high-priest, on the great day of atonement, offered the sacrifices for sin, on the brazen altar.* Even in performing this work, the priest might be said to *go in before the Lord*; because, in order thereto, he went into the outward court, where on the day of atonement, as on the day of his consecration, he might be said to kill the sacrifice *before the Lord*. Exo. xxix. 11. Nevertheless, by his *going in before the Lord*, (Exo. xxviii. 30,) seems chiefly to be meant his *going in before the Lord* to perform his service in the two apartments within the tabernacle, properly so called.

Accordingly, on the day of atonement, and as the representative of all the congregation of Israel, he entered into the *most holy place*. And though he is said to have entered there *once every year*, the sense is not that he entered there *only* "once every year," but, that the day of atonement on which he entered, occurred only *once every year*. See Exo. xxx. 10, and Levit. xvi. 34. For the history of the matter plainly

^b Exo. xxviii. 30.

* Levit. xvi. 11. 15. 24. Comp. Chap. ix. 7, 8, 9. 15, 16. 18. This altar is called the *brazen* (Exo. xxxix. 39,) because the wood of it, according to Chap. xxxviii. 1, 2, was overlaid with brass. It is also called the altar of burnt offering, (Exo. xl. 6, 29,) because the bodies of the animals offered upon it, (after their blood was drawn and disposed of,) were burnt partly upon the altar itself, and partly *without the camp*. Levit. xvi. 25, 27 Heb. xiii. 11. It stood in the open court, near the door of the tabernacle, that is, the hanging or curtain, through which was the door of entrance into the *holy place*, called also the *first tabernacle*. Exo. xxvi. 36, 37, xl. 6, 29. Heb. ix. 2.

shows, and the best commentators, Jewish and Christian, are all agreed, that on the day of atonement, annually, the high-priest entered that sacred place three several times.

The inspired account of his work on that day runs thus. He commenced it by bringing the bullock to the altar of burnt-offering, where he killed and offered it as a sin-offering for himself and his house.* This done,—1. He entered into the most holy place, taking with him “a censer* full of burning coals of fire from off the altar† before the Lord, and his hands full” (either each separately filled, or what we call a double handful) “of sweet incense.” According to the *Mishna*,‡ he put the incense into a cup, which he carried in his left hand, while he carried the censer full of burning coals in his right hand, till he came *within the veil*, where he put the incense upon the burning coals, and the smoke of it, like a cloud, covered the mercy-seat, that he might *not die* by looking upon the symbol of God’s presence which there appeared.⁴ Having returned for the blood of the bullock,—2. He entered taking that with him in a bason, out of which, with his finger, he sprinkled some of it *upon the mercy-seat eastward*.* This

* Levit. xvi. 6. 11.

* That of gold, the use of which, on the day of atonement, belonged to the holy of holies. Heb. ix. 4.

† By which is meant the brazen altar of burnt-offering, on which the fire was kept constantly burning. Levit. vi. 9, 12, 13.

‡ C. 5. Sect. 1.

⁴ Levit. xvi. 12, 13. Comp. ver. 2.

* Ver. 14.

sprinkling, *Aben Ezra* says, according to their interpreters, was *upwards* and not *upon* the mercy-seat, but *over against* it. Of the same opinion were *Bp. Patrick* and *Dr. Gūll*, supposing, with the Jewish interpreters, that it would have been inconsistent with the sacredness of the mercy-seat, for the blood to have fallen upon it. To me, however, (this trivial objection notwithstanding) it seems most safe to abide by the Hebrew text, according to the literal version of which, the blood, though indeed sprinkled *upward*, as the word *al* imports, yet fell *upon the face of the mercy-seat*,* then covered with a cloud of incense. Hence also the proper distinction between this sprinkling and that which followed: “and *before* the mercy-seat, shall he sprinkle of the blood with his finger seven times;” which, according to the same Jewish authorities, was sprinkled *downwards*.† And —3. Having come out again, and killed the goat, which by lot was the sin-offering for the people, he took the blood of it *within the veil*, and did with it as he had done with that of the bullock.‡

Thus the high-priest, according to Levit. xvi. 16, was required to “make an atonement for the *holy* place;‡ because of the uncleanness, transgressions,

* עַל־פְּנֵי הַכִּפֹּרֶת.

† See Bp. Patrick, on the place.

‡ Levit. xvi. 15.

‡ By which, as in ver. 2, 3, is meant the *most holy* place; the word *kodesh*, *holy*, denoting in these instances, the same place which is elsewhere called *kodesh hakodasheem*, *the holy of holies*. Exo. xxvi. 34. 1 Kings, vi. 16, and vii. 50. So, in the epistle to the Hebrews, *ta hagia* (Chap. ix. 25, and xiii. 11.) and *tōn hagiōn* (Chap. ix. 8, and x. 19) denote the same place, which, in chap. ix.

and all the sins of the children of Israel," meaning those which occurred in their civil or common life. Hereby it was signified, that although the Israelites themselves did not enter into that most holy place, yet that, in some sense, their iniquities did—that is, that they came before the Lord in heaven, of which that place, in the tabernacle and temple was a figure; Heb. ix. 24; and that they could not be pardoned without an expiatory sacrifice. Compare Rev. xviii. 5. But they were likewise often ceremonially unclean when they entered into the tabernacle for wor-

3, is called *hagia hagiōn*, the *holy of holies*. This *most holy* place was separated from the *holy* place, by a vail made of blue, purple, and fine twined linen; and the *holy* place was separated from the court of the people, by a *hanging*, or *curtain*, made of the same materials; the two, however, differing in the following respects:—the *vail* had on it the figures of cherubims, and was of *choscheb*, "of cunning work," which, according to Maimonides (*Kele Hammikda*, C. 8.) the Jewish interpreters say means "the work of a weaver," showing the colors on both sides; while the *hanging* was without cherubims and of *rokem*, "of needle-work," which showed the colors, upon the linen, only on one side. See Exo. xxvi. 31—36. *Within the vail*, in the *most holy* place, stood the ark, having in it the two tables of the law, and upon it the mercy-seat, with the two cherubims. Here also were the golden pot that had manna and Aaron's rod that budded. Exo. xxvi. 33, 34. 1 Kings viii. 6—9, and Heb. ix. 4, 5. *Without the vail*, in the *holy* place, stood the table of shew-bread, the golden candlestick, and the golden altar of incense. Exo. xxvi. 35, xxx. 1—6, and Heb. ix. 2. And without the *hanging*, in the open court, stood the brazen altar of burnt-offering and the brazen laver. Exo. xl. 6, 8. Here, in view of the people, the priests slew and offered the sacrifices; Levit. i. iii. iv. v. and vi. chapters; in the *holy* place also, they performed a daily service; Exo. xxvii. 21; but into the *most holy* place, none might enter but the high-priest, nor he save on the day of atonement, and in the manner divinely prescribed. Levit. xvi. 2, &c.

ship, and moreover, were chargeable with many sins while there, both of omission and commission. See Levit. xv. 31. And hence the priest was farther required to "do for the tabernacle of the congregation," as he had done for the most holy place; that is, to make an atonement for it by the blood of the sin-offering; which probably, as on other occasions, he sprinkled upon and round about the brazen-altar of burnt offering, which, as noticed already, stood in the open court, wherein the people assembled, and which was defiled by their uncleanness. See Levit. iv. 18, ix. 18, and xvii. 6. This service, as all must perceive, the priest could not perform, till, having come out of the holy of holies and passed through the holy place, he entered into the court of the people, called "the tabernacle of the congregation;" yet, being here enjoined, and the manner of it being noted by the injunction "*so shall he do* for the tabernacle of the congregation," that is, as he had done for the holy of holies, the particulars of it are not afterwards specified.

In proceeding from the holy of holies to the court of the people, in which he performed the service last mentioned, the high-priest had also a service to perform in the holy place, through which he passed. Here stood the golden altar of incense, for which he was required to make an atonement, by putting some of the blood of the bullock and of the goat upon its horns, and by sprinkling thereof seven times upon it generally; whereby he cleansed and hallowed it "from the uncleanness of the children of Israel."^s Upon this altar, he likewise burnt sweet

^s Levit. xvi. 18, 19. Comp. Exo. xxx. 10.

incense daily, both morning and evening, when he dressed and trimmed the lamps.^b

Here, let it be carefully noticed, that ceremonial *atonement* involved ceremonial *reconciliation*; for it is evident, that whomsoever and whatsoever the high-priest thus atoned for, he thereby reconciled;^c and which, with the holy of holies, the tabernacle of the congregation and the altar, both that of incense and that of burnt-offering, included the priests and all the congregation, that is, of the people or children of Israel; the atonement being made "for all their sins."^d

Nor should it be forgotten, that while the high-priest performed this expiatory work, the whole tabernacle was to be evacuated of all other persons: "There shall," said God, "be no man," and therefore not even a levite or an ordinary priest, "in the tabernacle," in any apartment of it, "when he," the high-priest, "goeth in to make an atonement for the holy place," meaning as before the holy of holies, "until he come out, and have made an atonement for himself, and for his household; and for all the congregation of Israel;"^e all which he did on the day of atonement and *within the tabernacle*.^f

2. It is no less manifest, that by means of the *Urim* and *Thummin*, the high-priest consulted the Lord, and obtained from him infallible answers to important inquiries, which he had occasion to make respecting the national affairs of Israel. "And he" (*Joshua*) "shall stand before *Eleazar* the priest, who shall ask counsel for him, after the judgment of

^b Exo. xxx. 7, 8. ^c Levit. xvi. 20. ^d Ver. 33, 34. ^e Ver. 17.

^f Ver. 14, 15, 16, 34.

Urim before the LORD: at his word (that of the Lord) shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation."^a Moreover, to their asking counsel of God in this way, the presence of the high-priest was indispensable; for, as none but he might have on the *Urim* and *Thummim*, so answers *thereby*, could be obtained by none but him. Nor did he, in this manner, ask counsel of God for private persons or in relation to trivial things, but only for public persons and respecting very important matters; as every instance of such consultation, upon record, plainly shows. And, as it was a distinguished expression of God's favor to *Joshua*, *David*, and others, that they were permitted, on emergent occasions, thus to ascertain his will concerning Israel; so it was a great mark of his displeasure at *Saul*, when he refused to answer him, by dreams, or by *Urim*, or by prophets. See 1 Sam. xxviii. 6. I pass to inquire,

Thirdly, How God was pleased to return answers by *Urim* and *Thummim*. Here, instead of detaining you with an account of the various opinions which have been offered in reply to this inquiry, I shall mention only that, which to me seems the most probable, to wit, That God gave the answers by a distinct and articulate voice. This seems best to agree with the direction by which *Joshua* and *Israel* were to be governed, whenever *Eleazar*, in this way, should ask counsel of the Lord on their behalf: *at his word* (the word of the Lord) *shall they go out, and at his word they shall come in, both he* (*Joshua*) *and all the*

^a Num. xxvii. 21.

children of Israel with him, &c. Numb. xxvii. 21. And accordingly, in all instances of such consultation, whether implied or expressed, the answers appear to have been given in this way; for it is always observed, that *the Lord said*, that is, *spoke* what he gave as his answer. See Judges i. 1, 2. xx. 18. and 1 Sam. xxiii. 2, 4, 12.

Fourthly, It remains requisit, that we inquire into the meaning of what Moses here says of the person with whom he prayed, that the *Urim* and *Thummim* might abide. *And of Levi he said*, (that is, to God,) *Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.*

This prayer was evidently made with an allusion to *Aaron*, and, indirectly, on behalf of the Aronic priesthood. Every high-priest of that order, if legitimately descended and legally consecrated, was ceremonially *holy*;° but *Aaron* was more; he was not only anointed with the oil of consecration, but also, it would seem, with the oil of grace, and hence is emphatically stiled, *The saint of the Lord*. Psal. cvi. 16.* He, too, was divinely proved and striven with: *whom thou* (the Lord) *didst prove at Massah,† and with whom thou*

° Levit. xxi. 15.

* See the vindication of Aaron's character, Ser. 1, pp. 30—35.

† במסה *bamassah*, here rendered *at Massah*, from ב *beth* in or with and מסה *Massah* temptation, literally means *in or with a temptation*; and so, as noticed by *Bp. Patrick*, it was understood by the ancient interpreters, and not as the name of a place, as our version represents it to be. Their interpretation of this passage is also favored by Psal. xcv. 8. It is certain, however, that *Massah*, *temptation*, as well as *Meribah*, *strife*, is elsewhere used as the name of a place, and to commemorate, by its signification, what

didst strive at the waters of Meribah. The Lord proved, that is, *tried* him at *Massah*, (where the Israelites were apprehensive of death from the want of water to drink,) and found him faithful and steadfast; *he stood in the trial*;* for, while the people (his own tribe not excepted) chid with Moses and doubted whether the Lord was among them, *Aaron*, believing that God according to his promise would supply them, remained silent, and, in that instance, received no reproof; his name not being even mentioned in the record of the matter. See Exo. xvii. 1—7. And at *Meribah*,† where also “there was no water for the congregation,” the Lord *strove with him*; and

there occurred. See Exo. xvii. 7. and Num. xx. 13. It is also certain, from the passages just referred to, that Moses was accustomed to use the words *Massah* and *Meribah*, as the names of two places, very memorable both to himself and to Israel, and which renders it highly probable that he so used them in this prayer. So we know *Meribah* is used in Psal. lxxxi. 7. Wherefore, with our translators, I think it best to retain them both *as such*, in our text. מִסַּח *nissah*, the verb here rendered *prove*, means *to prove* or *try*, by experiment, what a person is, or what, under trying circumstances he will do.—Taylor. See Deut. xiii. 3. and 1 Kings x. 1. It is often rendered *tempt* or *try*. Thus, for instance, “God *did tempt* Abraham;” Gen. xxii. 1; and “God *left him*” (Hezekiah) “*to try him*.” 2 Chron. xxxii. 31.

* So the Targum of Jerusalem.

† Not the *Meribah* mentioned with *Massah*, Exo. xvii. 7, which, as appears from ver. 1 of the same chap. was in *Rephidim*, in the wilderness of *Sin*; but a place which, from a like occasion (a *strife* about water) received the same name; Num. xx. 13; and which, as it was in *Kadesh*, in the wilderness of *Zin*, is, by way of distinction from the *Meribah* in *Rephidim*, called *Meribah-Kadesh*. Deut. xxxii. 51. And, that this *Meribah* lay remote from the other and had its name from a *strife* which occurred near forty years after that which gave name to the other, may be seen by comparing Num. xx. 22—29, with Chap. xxxiii. 11, 14, 36, 38,

that, not only by suffering the people to strive with him, as well as with Moses, but also by rebuking both him and Moses, for not having duly *sanctified*, that is, acknowledged and honored him, before the people : nay, so great was his displeasure at their behaviour on that occasion, that he said to them, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, ye shall not bring this congregation into the land which I have given them." Num. xx. 12.*

With this awful sentence in recollection, and knowing that his brother was already dead,^p and that he himself must shortly die,^q Moses seems to have apprehended, that the entail of the p̄esthood was likely to be cut off from *the house of Aaron*, and even from *the tribe of Levi* ; yet, hoping that God would have a merciful respect to Aaron's fidelity under his former trial, and to that of the Levites in common, on another occasion,^r ventured to offer this humble, though prophetic supplication : *And of Levi he said*, (that is, to God in prayer,) *Let thy Thummim and thy Urim*, which none but the high-priest might wear, *be with thy Holy One*, and which, so far as it respected Aaron who was of that tribe, was a petition

* Wherein Moses and Aaron thus highly provoked the Lord, has been a question among interpreters. Was it not by saying to the congregation, as in ver. 10, "Must *we* fetch you water out of this rock?" Did they not thereby insinuate that the favor depended on themselves, and so tempt the people to trust in them for it, rather than in God? And if so, they could scarcely have offered a greater insult to the divine Majesty. Let gospel-ministers hence learn to pray, and preach, and converse, under the recollection of 1 Cor. iii. 5—7, and 2 Cor. iv. 7.

^p Num. xx. 28. ^q Deut. xxxii. 49—51. ^r Exo. xxxii. 26—28.

that the high-priesthood, and so the right of wearing the Thummim and Urim, might remain with him, by remaining with his descendants.

The mystical signification of the words thus literally explained, will be considered in the next sermon.

SERMON X.

THE BLESSING OF LEVI. HIS URIM AND THUMMIM.

DEUT. xxxiii. 8—11.—*And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah, &c.*

HAVING in the preceding discourse given what I understand to be the literal import of the *Urim* and *Thummim*, and of the prophetic prayer respecting them, I procede, in this discourse, to consider them in their mystical signification.

And here we shall find CHRIST to be ALL and in ALL.

To *him* belong the characteristics here given of the high-priest.

With *him* are found the excellencies imported by the words *Urim* and *Thummim*—and

In *him*, believers *realize* all that was done by the high-priest, while he had these mysterious articles on his breast.

1. To CHRIST belong the characteristics here given of the high-priest. For,

First, He is eminently the *Holy One*, both of God and of God's Israel. Of him, therefore, Moses ad-

dressing God, might well say, *Thy Holy One*. Nor should it be concealed, that, by anticipation, the Spirit of prophecy thus early called him *a man*, thereby intimating his future incarnation; for the original, literally rendered, is *the man thy Holy One*.* And, that he, by assuming human nature after it was fallen and depraved, should become *a man* and still be essentially *holy*, must be miraculous, and therefore might well be a subject of prophecy.† Yet, in him, this was perfectly verified: for his human nature, conceived by the power of the Holy Ghost, is *that holy thing* mentioned, Luke i. 35; nor was there any moral blemish in his human life; *he did no sin, neither was guile found in his mouth*. 1 Pet. ii. 22. And being thus holy in nature and life, he is a most suitable person to wear the Urim and Thummim, and to be the High-priest of spiritual Israel; *for such an High-priest became us, who is holy, harmless, &c.* Heb. vii. 26. Nevertheless, that he existed prior to his incarnation, and that he is naturally possessed of supreme divinity, will appear, while we notice,

Secondly, That he was, and under what name he was *proved*, that is, *tried* or *tempted*, at *Massah* and *striven with* at *Meribah*. For, God permitting it, the Israelites not only tempted and strove with Moses and Aaron, but they also tempted and strove with the LORD himself. “Wherefore,” said Moses to them, “do ye *tempt* the Lord?” And, to perpetuate the memory thereof, “he called the name of the place *Massah*, *temptation*, and *Meribah*, *strife*, because of the chiding of the children of Israel, and because

* עַשׂ חַיִּים. † *A new thing* &c. Jer. xxxi. 22. 'Exo. xvii. 2.

they tempted the LORD, saying, Is the LORD among us or not?" Such was their conduct, when in distress for water, in *Rephidim*; nor did they behave any better when, about forty years after, they were in distress from the same cause at *Kadesh*; hence, of the water here procured for them, Moses said, "This is the water of Meribah," *strife*, "because the children of Israel," as in the former instance, "strove with the LORD." Num. xx. 13.*

Now, that the Lord whom the Israelites tempted, and with whom they strove, was none other than the LORD JESUS CHRIST, is as certain as it is that the apostle Paul wrote by divine inspiration; for this apostle having admonished his Jewish brethren not to imitate their fathers in certain other acts of wickedness, added, "Neither let us tempt Christ, as some of them also tempted" [him] "and were destroyed of serpents." And, as a farther and more conclusive proof of the supreme divinity of Christ, it should be recollected, that, in every instance referred to, of his being tempted and striven with, his name, though rendered LORD, is in the original JEHOVAH; which name, as it is expressive of the divine essence, is utterly inapplicable to any creature." CHRIST, therefore, was tempted and striven with, not merely as typified in *Aaron*, but as being personally present. And though the prayer under consideration, was so

* Exo. xvii. 7.

* How affecting to see that the Israelites were as depraved at the end of their journey in the wilderness, as when they commenced it! Thus, alas! depraved nature, in a believer, is no better at the end of his pilgrimage than it was when he first cried, *God be merciful to me a sinner*? See Rom. vii. 18.

* 1 Cor. x. 9. Comp. Num. xx. 2. 4. 13. xxi. 5, 6. * Psal. lxxiii. 18.

far answered in behalf of *Aaron*, that the *Urim* and *Thummim*, during the literal use of them, (which terminated at the captivity,) remained with him, that is, with a succession of high-priests of his order and lineage; yet when the Holy Ghost, in *Moses*, said to God the Father, *Let thy Thummim and thy Urim be with thy Holy One*, I doubt not that he spoke directly of *CHRIST*. Hence,

II. With *HIM* are found the excellencies imported by the words *Urim* and *Thummim*. These words, as already shown, (page 272,) signify *lights* and *perfections*; and which, of all kinds, and in the richest abundance are in *Christ*: *his understanding is infinite*,^{*} and *in him*, as Mediator, *it pleased the Father that all fulness should dwell*.[†]

First, The *Urim*, *lights*, are found with *Christ*; all kinds of light being in him and from him. Accordingly, by a most happy allusion to the luminary of nature, he is called "the sun of righteousness."^{*} For, as all material light is in the natural sun, so all intellectual light is in *Christ*; and as all the light reflected by other bodies, either celestial or terrestrial, is from the sun, so all the true knowledge, natural or supernatural, possessed or exhibited by creatures, whether in heaven or on earth, is from *Christ*; "in whom (till communicated) are hid all the treasures of wisdom and knowledge."[†] From *Christ*, therefore, comes,

1. The light of reason. In this respect, He is *the true light, which lighteth every man* (generally speaking) *that cometh into the world*.^b For the light of reason (a few idiots notwithstanding) is common

^{*} Psal. cxlvii. 5. [†] Col. i. 19. ^{*} Mal. iv. 2. ^a Col. ii. 3. ^b John. i. 9.

to the human family of all nations and of all generations. And this, though it never was sufficient to lead mankind to eternal life, and though it was greatly diminished by the fall, is nevertheless sufficient to leave them "without excuse," in the event of their falling into idolatry or the denial of the Being and perfections of God; for "the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."^a By this light, too, mankind may discover the difference between moral right and wrong, and consequently, all their mutual obligations in every natural and civil relation. See Rom. ii. 14, 15.

2. The light of revelation. "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."^d But the Holy Ghost by which those men prophesied, was *the Spirit of Christ speaking in them.*^e And by the same Spirit came the books of the New Testament; for "the testimony of Jesus," in his apostles, as well as in the writers of the Old Testament, "is the Spirit of prophecy."^f His testimony is *the Spirit of Prophecy* also, as it contains an infallible interpretation and application of the types and predictions of the Old Testament, and is therefore, the very *spirit*, soul and substance, of the Mosaic and prophetic writings.^g Thus it is evident, that "All Scripture is given by inspiration of God," and that it was given by him, through the medium of his Son.^h And though under the former dispensation,

^a Rom. i. 20. ^d 2 Pet. i. 21. ^e 1 Pet. i. 11. ^f Rev. xix. 10.
^g Luke xxiv. 27. 44. Acts iii. 22. xxvi. 22, 23. Gal. iv. 21—31.
 Col. ii. 16. 17. Heb x. 1. &c. ^h 2 Tim. iii. 16. Heb. i. 2.

far answered in behalf of *Aaron* *to the Jews,*
Thummim, during the liter- *broken down*
 terminated at the captivity *between that nation*
 is, with a succession of *the way for those*
 lineage; yet when th- *and, that we might*
 God the Father, *I* *he hath superadded the*
be with thy Hol
 rectly of CHRIS- *of the New Testament. Well,*

II. With I- *as he did, I am the light of*
 by the wor- *of light proceeding from*
 as ahead *the rays of external revelation and*
section. *the rays of external revelation and*
 abun- *the gospel-ministry, proceeding from himself,*
 nit, *the "Sun of righteousness," are destined to*
 th *upon all the nations of the earth. Thus,*
according to promise, Christ will become the light of
*the Gentiles, as well as the glory of Israel.**

Nevertheless, as the rays of light proceeding from
 the sun, do not give natural life and eyesight to those
 who are literally dead and blind, so neither does the
 external light of revelation and of gospel-preaching,
 granted to the world, give spiritual life and under-
 standing to carnal sinners, who are all morally dead
 and blind. Hence, "the natural man," even with
 the Bible in his hand and the gospel sounding in his
 ears, "receiveth not the things of the Spirit of God:
 for they are foolishness unto him; neither can he
 know them, because they are spiritually discerned."¹
 In Christ, however, provision is also made to give
 this requisit discernment. For

3. In and from him is the light of grace. This is *the*
light of life, a light springing from life, and, like that,
 emanating from Christ: *In him was life and the*

¹ John viii. 12. ^{*} Is. xlii. 6. Luke ii. 32. ¹ 1 Cor. ii. 14.

life was the light of men.^m It is by the Spirit of God and light, proceeding from Christ, that the souls of sinners are quickened, and the eyes of their understanding enlightened.ⁿ Thus, whereas the first Adam, the natural head of all his posterity, was only *made a living soul*, that is, a living man, whose life terminated in himself, the last Adam, who is Christ, *the Lord from heaven*, was, as Mediator, *made a quickening Spirit*; that is, he was constituted the mystical Head of all the elect, with life in himself to communicate to them;^o and as this life, in all to whom it is communicated, is productive of mental illumination, so Christ from whom it procedes, is also said to *open the blind eyes*.^p Now follows the special use of external revelation and of ministerial instruction. For, as persons who had been literally blind, on having their eyes opened, are enabled, by the light of the sun, to behold natural objects, which before they could not; so regenerate sinners, having the eyes of their understanding opened, are enabled, in reading the Bible and hearing the gospel, to see and understand spiritual things, which, in their carnal state, they could not *know* nor *discern*, and which, therefore, they did not *receive* or realize as true; at least, not in relation to themselves. The Holy Scriptures now appear to them in their divine authority and majesty; and the truths of them, attended by the Spirit's influence, reach and search their hearts, and bring to their view the abominations that are there. *The entrance of thy words*, said David to the Lord, *giveth light*, the light of information and instruction; *it giveth under-*

^m John i. 4. ⁿ Eph. i. 17, 18. ii. 1. 4, 5. ^o 1 Cor. xv. 45. 47. John v. 21. 25, 26. Col. ii. 19. ^p Isa. xlii. 7.

the oracles of God were granted only to the Jews, it is not so now; for Christ, having "broken down the middle wall of partition" between that nation and others, hath thereby opened the way for those oracles to come to us Gentiles; and, that we might the better understand them, he hath superadded the writings and ministry of the New Testament. Well, therefore, might he say, as he did, *I am the light of the world;*^a for as the rays of light proceeding from the *one* natural sun, to which he alluded, extend to all the world, so the rays of external revelation and of the gospel-ministry, proceeding from himself, the *one* "Sun of righteousness," are destined to beam upon all the nations of the earth. Thus, according to promise, Christ will become *the light of the Gentiles*, as well as *the glory of Israel*.^b

Nevertheless, as the rays of light proceeding from the sun, do not give natural life and eyesight to those who are literally dead and blind, so neither does the external light of revelation and of gospel-preaching, granted to the world, give spiritual life and understanding to carnal sinners, who are all morally dead and blind. Hence, "the natural man," even with the Bible in his hand and the gospel sounding in his ears, "receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."^c In Christ, however, provision is also made to give this requisit discernment. For

3. In and from him is the light of grace. This is *the light of life*, a light springing from life, and, like that, emanating from Christ: *In him was life and the*

^a John viii. 12. ^b Is. xlii. 6. Luke ii. 32. ^c 1 Cor. ii. 14.

life was the light of men." It is by the Spirit of life and light, proceeding from Christ, that the souls of sinners are quickened, and the eyes of their understanding enlightened.^a Thus, whereas the *first Adam*, the natural head of all his posterity, was only *made a living soul*, that is, a living man, whose life terminated in himself, the *last Adam*, who is Christ, *the Lord from heaven*, was, as Mediator, *made a quickening Spirit*; that is, he was constituted the mystical Head of all the elect, with life in himself to communicate to them;^o and as this life, in all to whom it is communicated, is productive of mental illumination, so Christ from whom it procedes, is also said to *open the blind eyes.*^p Now follows the special use of external revelation and of ministerial instruction. For, as persons who had been literally blind, on having their eyes opened, are enabled, by the light of the sun, to behold natural objects, which before they could not; so regenerate sinners, having the eyes of their understanding opened, are enabled, in reading the Bible and hearing the gospel, to see and understand spiritual things, which, in their carnal state, they could not *know* nor *discern*, and which, therefore, they did not *receive* or realize as true; at least, not in relation to themselves. The Holy Scriptures now appear to them in their divine authority and majesty; and the truths of them, attended by the Spirit's influence, reach and search their hearts, and bring to their view the abominations that are there. *The entrance of thy words*, said David to the Lord, *giveth light*, the light of information and instruction; *it giveth under-*

^a John i. 4. ^o Eph. i. 17, 18. ii. 1. 4, 5. ^p 1 Cor. xv. 45. 47.
John v. 21, 25, 26. Col ii. 19. ^p Ps. xlii. 7.

standing to the simple.^a For, saith another inspired writer, *the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* But to be more particular.

By the light of revealed truth, thus shining into their understanding, the regenerate behold themselves in *the glass of the divine law*, and realize that they are fallen, polluted and guilty creatures, and, as such, justly condemned before God: *for by the law is the knowledge of sin.*^b And though, at first, they may hope to gain divine acceptance by a reformation of life and a round of performances; yet eventually, by their very exertions for this purpose, they learn the fallacy of their hope; for they find that they are not able even to keep the law perfectly for the time being, and much less to satisfy its demands for the time past. Besides, *Who can say I have made my heart clean, I am pure from my sin?* Prov. xx. 9. To a sinner thus laboring, how terrible are these appropriate words: *Though thou wash thee with niter, and take thee much soap, that is, though thou employ all the means which, to thee, seem most likely to accomplish thy cleansing, yet is thine iniquity, both of nature and life, marked before me, saith the Lord God.* Jer. ii. 22. By their own experience, therefore, as well as by Scripture-testimony, the regenerate are made so to realize the holiness and justice of God, as to become convinced that “by the deeds of the law there shall no flesh be justified in his sight;”^c and hence,

^a Psal. cxix. 130. ^b Heb. iv. 12. ^c Rom. iii. 20.

through the law become dead to the law, to all hopes of obtaining acceptance with God by their obedience to it." Nevertheless, they are not left to perish in their sins. For, all who receive quickening and enlightening grace from Christ, have also, in him, justifying righteousness. See Rom. v. 17—21. And therefore,

By the same light, the light of the Holy Scriptures, understood by the internal light of grace, communicated to them in regeneration, they are led to behold CHRIST in *the glass of the gospel*. Herein they behold him, as *the brightness of his Father's glory and the express image of his person*"—as *the one Mediator between God and men*"—as *Jesus Christ who came into the world to save sinners*"—as having, in order thereto, been *made under the law, that, through his obedience and sacrifice he might redeem them that were under the law, and so become the end of the law for righteousness to every one that believeth.*" Herein, consequently, they farther discover, that Christ having *magnified the law and made it honorable, and put away sin by the sacrifice of himself, is able also to save them to the uttermost that come unto God by him;*" likewise, that he is as *willing* as he is *able*; for, addressing such, he says, *Come unto me all ye that labor and are heavy laden, and I will give you rest;*^b and, to silence all their fears, he proclaims *Him that cometh to me, however laden with guilt and deserving of wrath, I will in no wise cast out.*^c Thus encouraged, they are enabled to come to him, that is, to believe on

^a Gal. ii. 19. ^w Heb. i. 3. ^x 1 Tim. ii. 5. ^y Ibid. i. 15. ^z Gal. iv. 5. Rom. x. 4. ¹ Is. xlii. 21. Heb. vii. 25. ^b Matt. xi. 28. ^c John. vi. 37.

him, by that faith which is *the gift of God*, and thereby receive, through him, *the light of comfort*; for, “by faith we have peace with God, through our Lord Jesus Christ.” Rom. v. i.

And, as all the light which the regenerate receive at first conversion, comes from Christ, so likewise does all that, which they afterward receive, in the course of their pilgrimage. *Light*, both of instruction and comfort, *is sown for the righteous* in the rich fields of promise and prophecy;^d but till Christ, by his Spirit, *opens their understandings*, as he did those of his disciples, *to understand the Scriptures*, they cannot receive and enjoy it.^e Many consoling truths, too, are wrapped in parables and dark sayings; but he gives us *to know the mysteries of the kingdom.*^f And though his renewed people, as exemplified in the church at *Ephesus*, are liable not only to get into darkness, but even to fall asleep there, he is, nevertheless, mindful of them still: “Wherefore,” by the inspired record of what he said to that church, he is constantly saying to every church and to every believer, in the like deplorable condition, “Awake thou that sleepest, and arise from the dead,” from conformity to the dead world, “and Christ shall give thee light.” Eph. ii. 14.* Moreover,

^d Psal. xcvi. 11. ^e Luke xxiv. 45. ^f Mark iv. 11.

* That the Ephesians were not here addressed as being in the darkness of a carnal state is evident, for they were before called out of that state and *made light in the Lord*, ver. 8; nor, as being *dead in trespasses and sins*, for they had been *quickened*, Chap. ii. 1, 4, 5. The common application, therefore, of these words to the carnal world is a perversion of them; but, as addressed to believers, in a slumbering, slothful conformity to a dead world, they are very pertinent; such conformity being, in them, as inconsistent

4. The light of glory is with and from Christ. Heaven is *the inheritance of the saints in light*;^a but this inheritance comes to them through Christ: "The gift of God is eternal life *through* Jesus Christ our Lord."^b And as we receive it *through* Christ so we shall enjoy it *with* Christ: "When Christ who is our life shall appear, then," said Paul to believers, "shall ye also appear *with him* in glory."^c How transporting the prospect! When arrived at home, dear brethren and sisters, all our darkness of ignorance and reproach, of sadness and unbelief, will instantly vanish, "as if it had never been," and our souls, illuminated with beams of glory emanating from Christ, will be filled with pleasing wonder and ineffable delight. *There*, believer, thou shalt never, as *here*, need either the luminaries of nature or the privileges of the gospel, sometimes signified by them: *the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee*. Nor shall thy felicity, thus consummated, ever cease or ever wane: *but the LORD shall be unto thee an everlasting Light, and thy God thy Glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting Light, and the days of thy mourning shall be ended*.^k But to procede. As the URIM, lights,

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Secondly, the THUMMIM, *perfections*, are found in CHRIST. In him are,

1. All the perfections of the divine nature. For with propriety and duty, as it would be for living persons to lie down and sleep among dead corpses. Comp. Cant. v. 2. Rom. xiii. 11. and 1 Thess. v. 6. *Be not conformed to this world &c.* Rom. xii. 2.

^a Col. i. 12. ^b Rom. vi. 23. ^c Col. iii. 4. ^k Is. lx. 19, 20.

the oracles of God were granted only to the Jews, it is not so now; for Christ, having "broken down the middle wall of partition" between that nation and others, hath thereby opened the way for those oracles to come to us Gentiles; and, that we might the better understand them, he hath superadded the writings and ministry of the New Testament. Well, therefore, might he say, as he did, *I am the light of the world*,^a for as the rays of light proceeding from the *one* natural sun, to which he alluded, extend to all the world, so the rays of external revelation and of the gospel-ministry, proceeding from himself, the *one* "Sun of righteousness," are destined to beam upon all the nations of the earth. Thus, according to promise, Christ will become *the light of the Gentiles*, as well as *the glory of Israel*.^b

Nevertheless, as the rays of light proceeding from the sun, do not give natural life and eyesight to those who are literally dead and blind, so neither does the external light of revelation and of gospel-preaching, granted to the world, give spiritual life and understanding to carnal sinners, who are all morally dead and blind. Hence, "the natural man," even with the Bible in his hand and the gospel sounding in his ears, "receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."^c In Christ, however, provision is also made to give this requisit discernment. For

3. In and from him is the light of grace. This is *the light of life*, a light springing from life, and, like that, emanating from Christ: *In him was life and the*

^a John viii. 12. ^b Is. xlii. 6. Luke ii. 32. ^c 1 Cor. ii. 14.

life was the light of men.^m It is by the Spirit of life and light, proceeding from Christ, that the souls of sinners are quickened, and the eyes of their understanding enlightened.ⁿ Thus, whereas the *first Adam*, the natural head of all his posterity, was only *made a living soul*, that is, a living man, whose life terminated in himself, the *last Adam*, who is Christ, *the Lord from heaven*, was, as Mediator, *made a quickening Spirit*; that is, he was constituted the mystical Head of all the elect, with life in himself to communicate to them;^o and as this life, in all to whom it is communicated, is productive of mental illumination, so Christ from whom it procedes, is also said to *open the blind eyes.*^p Now follows the special use of external revelation and of ministerial instruction. For, as persons who had been literally blind, on having their eyes opened, are enabled, by the light of the sun, to behold natural objects, which before they could not; so regenerate sinners, having the eyes of their understanding opened, are enabled, in reading the Bible and hearing the gospel, to see and understand spiritual things, which, in their carnal state, they could not *know* nor *discern*, and which, therefore, they did not *receive* or realize as true; at least, not in relation to themselves. The Holy Scriptures now appear to them in their divine authority and majesty; and the truths of them, attended by the Spirit's influence, reach and search their hearts, and bring to their view the abominations that are there. *The entrance of thy words*, said David to the Lord, *giveth light*, the light of information and instruction; *it giveth under-*

^m John i. 4. ⁿ Eph. i. 17, 18. ^{ii.} 1. 4, 5. ^o 1 Cor. xv. 45. 47. John v. 21. 25, 26. Col ii. 19. ^p Isa. xlii. 7.

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pardon, which is their healing: *Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, and thereby healeth all thy diseases.*^a

And though God never proceeds against them according to the covenant of works, from the curse of which Christ has redeemed them;^b yet, for their good and as a provision of the covenant of grace, he remembers their sins in a way of fartherly chastisement; *I, saith he, will visit their transgressions with a rod, and their iniquity with stripes.*^c He chasteneth us *for our profit, that we might be partakers of his holiness.* The smart, too, must precede the benefit: *no chastening for the present seemeth to be joyous, but grievous: nevertheless AFTERWARD it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby.*^d To believers, therefore, chastisements are medicinal, or, in other words, they are among the *all things* that *work together for their good.*^e Hence,—4. In Christ, the elect are all blessed with a perfection of justifying righteousness. Christ, being found *holy* in nature and *harmless* in life, *was delivered* an acceptable sacrifice *for our offenses, and* (as the fullest possible evidence of the entire satisfaction which he thereby rendered to divine justice, for all the sins of all he represented) *was raised again for our justification.*^f Herein is founded the apostolic challenge on our behalf: *Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of*

^a Psal. ciii. 2, 3. xxxviii. 1—8. ^b Gal. iii. 13. ^c Psal. lxxxix. 31—33. ^d Heb. xii. 10, 11. ^e Rom. viii. 28. ^f Rom. iv. 25.

God, who also maketh intercession for us.[†] In a word, Christ is **THE LORD OUR RIGHTEOUSNESS**;[‡] and for the comfort of every true believer, it is revealed that *God is just and the justifier of him that believeth in Jesus*[§]—that *Christ is the end of the law for righteousness, to every one that believeth*,[¶] and that *by him all that believe are justified from all things*.^{||} And—5. The chosen of God are blessed *in Christ* with an indefeasable title to the heavenly inheritance. This is that *eternal life, which God who cannot lie promised before the world began*.^{¶¶} And to whom could he then have promised it but to Christ, as the Head and Representative of the elect? Accordingly, Christ is the *First-born*, that is, the **HEIR among many brethren**.^{¶¶¶} By their adoption, however, as his brethren, and by their federal union to him and representation in him, *their* title is involved in *his* and rendered inseparable from it: *For if children then heirs: heirs of God, and joint-heirs with Christ*.^{¶¶¶¶} And, as the title is vested in him, to him belongs the honor of conferring on them the inheritance; for he, as Mediator, possesseth a delegated *power over all flesh, that he should give eternal life to as many, of all nations, as the Father hath given him*.^{¶¶¶¶¶}

3. There is a perfection of Spiritual influence in Christ: *for God giveth not the Spirit by measure unto him*, as he gave it to the prophets and apostles, but in all the fulness thereof stipulated in the everlasting covenant.^{¶¶¶¶¶} And having thus granted the Holy Spirit to Christ, as the vital Head of the elect, he

[†] Rom. viii. 33, 34. [‡] Jer. xxiii. 6. [§] Rom. iii. 26. [¶] Ibid. x. 4.

^{||} Acts xiii. 39. ^{¶¶} Tit. i. 2. ^{¶¶¶} Rom. viii. 29. ^{¶¶¶¶} Ibid. ver. 17.

^{¶¶¶¶¶} John xvii. 2. ^{¶¶¶¶¶} Ibid. iii. 34. Acts ii. 33.

communicates to them, through him, such measures of that Spirit as are requisite to all the purposes of their experimental salvation. By the Spirit thus given,—1. He regenerates them: *Not by works of righteousness which we have done*, said Paul, *but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.*[†] By the Spirit so communicated.—2. He gives to them and increases in them, the knowledge of Christ; the Holy Ghost being *the Spirit of wisdom and revelation in the knowledge of him.*[‡] Thus,—3. We have all the understanding we possess of spiritual things and of covenant-bequests: *God hath revealed them unto us by his Spirit; and we have received.... the Spirit which is of God, that we might know the things that are freely given to us of God.*[§]—4. By the Spirit, given to us by the Father, through the Son, we have all our consolation, as new creatures. Thus we receive the knowledge and consequently the comfort of our adoption. For the Father *having predestinated us to the adoption of children*, in due time sends *the Spirit of his Son into our hearts crying, Abba, Father.*[¶] Herein, *The Spirit itself, beareth witness with our spirit, that we are the children of God*; we being such before, by adoption and regeneration. *By the Spirit, we are strengthened with might in the inner man*; and every refreshing season we enjoy, is given by *a supply of the Spirit of Jesus Christ.*^{**} The Spirit also receives of whatever there

[†] Titus iii. 5, 6. [‡] Eph. i. 17. [§] 1 Cor. ii. 10, 12. [¶] Eph. i. 5. Gal. iv. 6. ^{**} Rom. viii. 15, 16. Eph. iii. 16. Phil. i. 19.

is in Christ, which is designed for our comfort, and shows it unto us; as for instance, his justifying righteousness, his pardon-procuring blood and his ever-availing intercession.^a He likewise interprets to our understandings and applies to our cases, the *great and precious promises of God*, and is therefore stiled *that Holy Spirit of promise*, whereby believers are sealed unto the day of redemption.^a In short, every thing in our hearts or lives, from which we are authorized to conclude that we are in a gracious state, is of the Spirit. Are we enabled to look upon him whom we have pierced and mourn with a godly sorrow for sin? It is because the *Spirit of grace* has been poured upon us.^a Are we filled with joy and peace in believing, and hence caused to abound in hope? It is through the power of the *Holy Ghost*.^b And, if our tribulation worketh patience, our patience experience, and our experience hope—that hope which maketh not ashamed, it is because the love of God is shed abroad in our hearts by the *Holy Ghost* which is given unto us.^c Moreover, all those graces, the practical exemplification of which evinces regeneration and adorns the christian life, namely, *love, joy, peace, long-suffering, gentleness, faith*, (or fidelity,) *meekness*, and *temperance*, are called *the fruit of the Spirit*, because the principles whence they spring, were implanted by his operation, and are cherished by his influence.^c Let us then, my Christian hearers, be sacredly careful never to grieve the *Holy Spirit*, who, to us, is emphatically *ho PARACLETOS, the COMFORTER*. John

^a John xvi. 14. ^a Eph. i. 13. iv. 30. ^a Zech. xiii. 10. ^b Rom. xv. 13. Ibid. v. 3—5. ^c Gal. v. 22, 23.

xv. 26. Eph. iv. 30. Thus it is evident, that as the title of the elect to eternal life, is vested in Christ, so their meetness for it is produced by the Holy Spirit, given to them through Christ; they being *chosen in him to salvation, through sanctification of the Spirit and belief of the truth.*^a And their meetness, as well as their title, is indispensable to their enjoyment of the inheritance; for *without holiness no man shall see the Lord.*^f Let believers, therefore, so live as to be habitually *Giving thanks unto the Father, who, by the influence of the Spirit, hath made us meet to be partakers of the inheritance of the saints in light; having delivered us from the power of darkness, and translated us into the kingdom of his dear Son.*^g

4. In Christ, there is a perfection of all *spiritual gifts*—gifts appropriate to all the members of his mystical body, to qualify them severally for the various stations they were designed to occupy. Accordingly, as, to confirm his mission and dispensation, “He gave some *apostles*, some *prophets* and some *evangelists*, and bestowed upon them, and, in their time, upon some others, *extraordinary gifts*, by which they were enabled to work miracles—foretell events—speak with tongues,—interpret tongues, and the like; so, for ordinary purposes, he gave and continues to give *pastors* and *teachers*, and exhorters also,^h and bestowed and continues to bestow upon all the regenerate, those gifts of the Spirit which are requisit for them; such as the gift of spiritual discernment, by which to detect false teachers—the gift of prayer, by which to *make known*, that is, to

^a 2 Thess. ii. 13. ^f Heb. xii. 14. ^g Col. i. 12, 13. ^h Eph. iv. 11. 12. Rom. xii. 8. ⁱ 1 John ii. 18—27. iv. 1—6.

express (at least in private) their *requests unto God*^k—and the gifts of mutual admonition and exhortation.^l Truly “there are diversities of gifts, but the same Spirit;” and “differences of administrations,” *ministries* or *services*, “but the same Lord.”^m Thus, as the precious ointment poured on *Aaron’s head, ran down to the skirts of his garments*; so the Holy Spirit, given without measure to Christ, descends from him, the Head, to all the members of his mystical body, from the first of them to the last, and from the most eminent of them to the most obscure.ⁿ Moreover,

5. There is in Christ a perfection of new-covenant promises. These were all *so* made to him, that they were to be fulfilled in the elect, on condition of his complying with his covenant-stipulations on their behalf. And that he has done so, the Father has acknowledged, in raising him from the dead and receiving him to heaven: wherefore, *all the promises of God*, thus made to Christ, are *in him yea, and in him Amen, unto the glory of God by us*.^o These promises include all good things for the heirs, and are appropriate to all conditions and cases among the regenerate: *My God*, saith Paul, *shall supply all your need, according to his riches in glory by Christ Jesus*.^p

In the light of these revealed facts, it must be evident to us, my believing hearers, that Christ is indeed *full of grace and truth*,^q and that *of his fullness have all we received*; also, that the communication made to us, is not of *debt*, but of *grace*;—it being *grace for grace*,^r that is, *favor* flowing from

^k Philip. iv. 6. ^l Rom. xiv. 14. Heb. x. 25. ^m 1 Cor. xii. 4, 5. ⁿ Psal. cxxiii. and Rom. xii. ^o 2 Cor. i. 20. ^p Philip. iv. 19. Comp. Ps. xxxiv. 10. lxxxiv. 11. ^q John i. 14. ^r Ibid. ver. 16.

favor—favor for the sake of Christ, who is God's first and greatest gift, and the pledge and medium of every other: or, *grace upon grace*,* Christ—the Spirit—pardon—justification—consolation, &c. all in succession: or, one communication of grace after another; for he who gives regenerating grace, *giveth more grace*; even constantly—*grace to help in time of need*.[†] Well, therefore, might Christ say to *Paul*, (and the same is applicable to every believer,) *My grace is sufficient for thee—my strength is made perfect in weakness*;[‡] and well may all, *who through grace have believed*, say, with *Peter*, *We believe, that through the grace of our Lord Jesus Christ we shall be saved*.[§]

Thus we perceive, that THUMMIM *perfections*, as well as URIM *lights*, are with CHRIST. And,

III. In him, believers realize all that was done by the high-priest, while he officiated with these sacred articles upon his breast. For,

First, As the high-priest, when he had on the Urim and Thummin, bore the names of the children of Israel near his heart,[¶] so the persons of all the elect, *by name*, lie near the heart of Christ. There they lay, when, in the eternal council, He *engaged his heart to approach unto God* on their behalf;[‡] and there they lay, while, as their Representative, he obeyed, and died, and rose again.[§] Nor can sin, or death, or hell remove them thence: *He will rest in his love*.[¶] Truly they are *a people near unto him*.[¶]

Secondly, As the high-priest, in his intercourse

* See this version of *χαρις ἐπὶ χάριτι* defended by Blackwall, Sac. Class. Vol. 1. p. 126, 127.

† Jas. iv. 6. Heb. iv. 16. ‡ 2 Cor. xii. 9. § Acts xv. 11.
¶ Exo. xxviii. 30. ‡ Jer. xxx. 21. § John xiii. 1. ¶ Zeph. iii. 17.
¶ Ps. cxlviii. 14.

with God, represented none but the children of Israel, (their names only being upon his breast-plate ;^b) so Christ, in his mediatorial capacity, represents none but the elect, (they only being *chosen in him* to this privilege ;^c) and therefore, as the high-priest, on the day of expiation, offered the atoning sacrifices only for national Israel ;^d so Christ, the antitype, offered himself only for the elect, the true Israel of God: *He loved the church and gave himself for it.*^e

Thirdly, As the high-priest, having covered the mercy-seat with a cloud of sweet incense,^f entered the most holy place with the blood of the slain sacrifices ; so Christ having *given himself for us, an offering and a sacrifice to God, for a sweet smelling savor,*^g *by his own blood entered once into the holy place, heaven itself, having obtained eternal redemption for us.*^h

The manner, too, in which the high-priest, by divine order, disposed of the blood of the sin-offering, when he had brought it within the vail, is full of instruction.—1. He sprinkled of it *upward*. See p. 278. Thus the precious blood of Christ, shed for his people, first had reference to heaven, as a satisfaction to divine justice for their sins: He *suffered the just for the unjust to bring us to God.*ⁱ—2. The high-priest sprinkled of the same blood *downward*. See also p. 278. This he did *seven times* ;^k which might typify the successive applications of the cleansing and peace-speaking virtues of the richer blood of Christ, to be made by the Holy Spirit, to the elect

^b Exo. xxviii. 21. 29. ^c Eph. i. 4. ^d Levit. xvi. 11. 15.

^e Eph. v. 25. ^f Levit. xvi. 12. 13. ^g Eph. v. 2. ^h Heb. ix.

12. 24. ⁱ 1 Pet. iii. 18. ^k Levit. xvi. 14, 15.

of all nations and of all generations.¹ And accordingly, when arrived in heaven, their song will be, *Unto him that loved us and washed us from our sins in his own blood; for, (addressing him,) thou wast slain and hast redeemed us unto God by thy blood out of every kindred and tongue and people and nation.* Rev. i. 5. v. 9.*

The various uses, likewise, which, on the day of expiation, were made of the blood of the sin-offerings, are very instructive to us.

With this blood, the high-priest, having taken it within the vail where resided the *Shecheenah*, the symbol of the *divine presence*, made an atonement for the *holy place*, that is, for the *holy of holies*,† called also the *holy sanctuary*;‡ whereby was signified, that through the expiatory sacrifices offered for the children of Israel, on the day of atonement, they were *ceremonially* accepted before God. And with the residue of the blood, the high-priest, having brought it with him out of the holy of holies, made an atonement for *the tabernacle of the congregation*, meaning the court of the people, defiled

¹ Heb. ix. 19—22. x. 22. xii. 24. xiii. 20. 1 Pet. i. 2. 1 John i. 7.

* As *seven* days complete a week, and as *one day is with the Lord as a thousand years*; 2 Pet. iii. 8; it is not an improbable conjecture, that *seven* thousand years will complete the duration of time. If so, the sevenfold sprinkling of the blood of atonement might mystically signify, that the atonement of Christ, who, in God's account, was *the Lamb slain from the foundation of the world*, Rev. xiii. 8, will remain in full virtue to the end of the world. Then will the whole redeemed family be presented *a glorious church* without spot or wrinkle or blemish or any such thing. Eph. v. 27.

† See Note on p. 278, 279.

‡ Levit. xvi. 16. 33.

by their sins^{*}—for *the altar*, the golden altar of incense, in like manner defiled[†]—and *for the sins of the priests*, part of whose daily service was performed at that altar[‡]—and *for all the sins of all the children of Israel*.[§]

How similar, yet how much more efficacious is the atonement of Christ! Having *suffered the just for the unjust*, his entrance into heaven *by his own blood*, denoted the Father's acceptance of his obedience and sacrifice, as a perfect satisfaction to law and justice for all whom, in his obedience and death, he represented.^{*} Hence, in particular, his atonement avails—1. To procure their pardon when, under conviction of their lost estate, they go to God pleading what Christ hath done and suffered. Such is the tenor of God's covenant with his Son on their behalf: *I will, saith he, be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*[†]—2. To procure the pardon of the sins and imperfections with which they are chargeable as believers. The visible church is the antitype of *the tabernacle of the congregation*, and, like that, is variously defiled. Believers, however conscientious and watchful, are guilty, not only of many faults in private, domestic and civil life, but also of much sin even in their solemn assemblies. They severally carry with them a body of sin and death, to the house of God. Hence, what pride of heart! what swarms of vain and evil thoughts! what wanderings of mind and affection! what dull formality and stupid insensibility! nay, what a want of godly sincerity and true engagedness of soul,

^{*} Levit. xvi. 16. [†] Ver. 18, 19. [‡] Exo. xxvii. 21. [§] Levit. xvi. 33, 34. ^{*} Eph. i. 6. [†] Heb. viii. 12.

often attend them in their public devotions! By reason of these effects of their depravity, believers are sometimes tempted to "neglect the assembling of themselves together;" thinking it impossible that their services, mingled with so many imperfections, can be acceptable to a heart-searching God. But let them remember, that Christ, as typified in Aaron, *bears the iniquity of their holy things.*"

Of this all-important fact, a striking illustration was given in the defilement and cleansing of the golden altar of incense. This altar, I understand to have been a figure of the throne of grace. It stood, not in the *most holy* but in the *holy* place, to signify, that, not heaven but a state of grace upon earth, is the place of prayer. And, as nothing intervened between it and the *shecheenah*, the symbol of [the divine presence, but the vail, before which it stood, it was said to be *before the Lord.*" Thus, when believers come to the throne of grace, they come before JEHOVAH, and must conceive of nothing as intervening between him and them but Christ, the *one Mediator between God and men*, whose human nature was the antitype of the vail, and by the sacrifice of which he hath *rent the vail, and consecrated for us a new and living way of access to God.*" But the golden altar itself, at which the priests officiated, was, by their daily approaches unto it, rendered ceremonially unclean. Therefore the high-priest was required to make an atonement for it annually, with the blood of the sin-offerings, that he might *hallow it from the uncleanness of the children of Israel*" Did not this typi-

* Exo. xxviii. 38.

* Levit. xvi. 18.

* Heb. x. 19, 20.

† Levit. xvi. 18, 19. Comp. Exo. xxx. 10.

cally signify, that believers, though *made priests unto God*,^a are chargeable with sin even in their daily approaches to the throne of grace—and yet, that through Christ, the true High-Priest, who hath made an atonement for all their sins, they may come to that throne with safety and success! We *enter into the holiest by the blood of Jesus*.^b *Let us therefore come boldly*, that is, with an authorized freedom, *to the throne of grace, that we may obtain mercy, and find grace to help in time of need*.^c

Upon the golden altar, moreover, the high-priest daily, both morning and evening, burnt sweet incense, kindled with fire taken from off the brazen altar, on which he offered the sacrifices for sin.^d And, by a manifest allusion thereto, an *Angel*, even Christ, *the Angel of the covenant*, is said to *offer much incense with the prayers of the saints upon the golden altar before the throne*; ^e by which incense is meant nothing less than the rich and fragrant perfume of his own meritorious sacrifice and ever-availing intercession, whereby the devotions of believers, though imperfect as proceeding from them, obtain a gracious acceptance with their heavenly Father: they *offer up spiritual sacrifices, acceptable to God by Jesus Christ*.^f

And farther, as the high-priest, on the great day of expiation, made *an atonement for the priests, and for all the people, even for all the children of Israel*, and that *for all their sins*; ^g so, at the appointed time, Christ, by the offering up of himself, made an atonement satisfactory to divine Justice, for all the sins of all the elect, the mystical Israel

^a Rev. i. 6. ^b Heb. x. 19. ^c Chap. iv. 16. ^d Exo. xxx. 7, 8.

^e Rev viii. 3, 4. ^f 1 Pet. ii. 5. ^g Levit. xvi. 33, 34.

of God, both those who were called before his death and those who remained to be called afterward, and whether chosen to public or to private stations in the church.^c Hence all true believers, however obscure, are *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone*; and receive *like precious faith with them*.^d

The extent and efficacy of the Redeemer's atonement, may also be illustrated by this type, in a somewhat different manner; yet without contradicting any thing I have said in relation to it.

Did the high-priest with the blood of the sin offerings, make an atonement for the *holy of holies*, whereby he *purified the patterns of things in the heavens*? So Christ, with *his own blood, by which he entered into heaven, purified the heavenly things themselves*, that is, met the requirements of divine justice and of the holiness of the place, by making an atonement for the sins of those, who under the former dispensation had been received there upon his suretiship; they having *all died in faith*.^e Herein *God declared his righteousness* in requiring a perfect satisfaction to his justice, *for the remission, or passing over, of sins that were past*, called also *the transgressions that were under the first testament*.^f

Did the high-priest, on the same day and by the same blood, make an atonement in the *holy place* for the sins of the priests, who there officiated at the golden altar? So Christ, at the same time he

^c Rom. iii. 25, 26. ^d Eph. ii. 19—22. 2 Pet. i. 1. ^e Heb. ix. 23. xi. 13. ^f Rom. iii. 25. Heb. ix. 15.

atoned for the sins of those who were then in heaven, and by the same sacrifice, atoned also for the sins of believers then on earth, who by him had access to the throne of grace, of which the golden altar was a type: *For their sakes*, said he of his believing disciples, *I sanctify*, that is, devote *myself*.¹ Thus *God declared his righteousness, that then and ever afterward, he might be manifestly just, though the justifier of him that believeth in Jesus.*² But who are they, of every generation, that *believe in Jesus*? Even the same that were *chosen in him and ordained to eternal life.*³

And, as the high-priest, on the day of expiation, made an atonement, not only for the *holy of holies*, a figure of the heavenly state, and for the *holy place*, in which the priests officiated, and which was the figure of a believing state, but also *for all the people, even for all the children of Israel*, and that *for all their sins*;⁴ so Christ, by the one offering up of himself, atoned not only for all the sins of those who were then in heaven, and for all the sins of all believers then on earth, but equally for all the sins of all the millions of God's elect, then remaining to be called into being and to be called by grace. Such an atonement God required, *That in the dispensation of the fulness of times, according to his good pleasure which he hath purposed in himself, he might gather together in one*, that is, in one glorious family, *all things in Christ*, meaning the souls and bodies of all whom *he hath chosen in him before the foundation of the world; both which are in heaven,*

¹ John xvii. 19. ² Rom. iii. 26. ³ Eph. i. 4. Acts xiii. 48.

⁴ Levit. xvi. 16. 18. 33, 34.

(the spirits of the just, already made perfect,) *and which are on earth*, (whether called or uncalled, born or unborn,) *even in him*, in whom the whole elect family are alike *beheld* and *loved*—*redeemed* and *represented*—and shall be alike *sanctified* and *glorified*.² To procede.

As whomsoever and whatsoever the high-priest, by the blood of the sin-offerings, made an atonement for, he thereby *ceremonially* reconciled;⁴ so all for whom Christ shed his precious blood, as an atonement for sin, are thereby *effectually* reconciled to divine Justice: *we are reconciled to God by the death of his Son*.⁵ This was done at once. But, in consequence thereof, God, through Christ, communicates his Spirit to the elect, and thereby produces in them a *mental* reconciliation to himself. You, saith an apostle to believers, *that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled*.⁶ In this sense, *God was* and still is, *reconciling the world unto himself*—that is, by his Spirit, convincing sinners, Gentiles as well as Jews, of their condemned and helpless condition, according to the covenant of works, and leading them by faith to Christ, *who is the end of the law for righteousness to every one that believeth*; and this he does *not imputing their trespasses unto them*;⁷ for *by him* (Christ) *all that believe are justified from all things*,⁸ and, as such, blessed with the non-imputation of sin: *Blessed is the man to whom the Lord will not impute sin*.⁹

² Eph. i. 9, 10. Comp. ver. 3, 4, 5. Chap. ii. 4. 5. John xi. 52. Heb. xii. 23. Acts xx. 32. Rom. viii. 17, 18, 29, 30. 1 Cor. xv. 49—58. ³ Levit. xvi. 20. Comp. ver. 33, 34. and 2 Chron. xxix. 24. ⁴ Rom. v. 10. ⁵ Col. i. 21. ⁶ 2 Cor. v. 19. ⁷ Acts xiii. 39. ⁸ Rom. iv. 8.

Nor should it be forgotten, that the high-priest performed his piacular work alone—that *no man*, and therefore, not even a Levite or an ordinary priest to help him, was suffered to be *in the tabernacle*, in any of the holy apartments thereof, when he went in to make the various atonements specified;* for even so Christ had no assistance from any of his people in making satisfaction to divine Justice for their sins. “He” *alone* “was wounded for our transgressions and bruised for our iniquities”—He *alone* “put away sin” and that “by the sacrifice of *himself*”—yea, “*His own self* bare our sins in *his own body* on the tree.” Nor will he employ his saints in destroying their personal enemies, but will do it himself. Speaking of this, by anticipation, he says, “I have trodden the wine-press *alone*; and of the people,” the saints, “there was none with me: for I will tread them,” the antichristian enemies of the church, “in mine anger and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come.”†

To the memorable day of annual atonement, belonged also the *singular* ordinance of the *scape-goat*.* For the record of the directions, which the Lord gave to *Moses* concerning what the high-priest should do on that day, contains the following. “He shall take of the congregation of the children of Israel, two kids of the goats for a sin offering . . . he

* Levit. xvi. 17. † Is. liii. 5. Heb. ix. 26. 1 Pet. ii. 24.

* Is. lxiii. 3, 4. Comp. Chap. lix. 14—16. and i. 26—28.

† This ordinance, however, bears a strong resemblance to that in Chap. xiv. 49—53.

shall take the two goats, and present them before the Lord, at the door of the tabernacle of the congregation. And *Aaron* shall cast lots upon the two goats; one lot for the LORD, and the other lot for the *scape-goat*. And *Aaron* shall bring the goat upon which the LORD's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the *scape-goat*, shall be presented *alive* before the LORD, to make an atonement with him, and to let him go for a *scape-goat* into the wilderness.*

Accordingly, the high-priest having slain the goat, which by lot was devoted to the LORD, as a sin-offering for the people,^a and having with the blood thereof completed the work of ceremonial reconciliation,^b proceeded to comply with this additional injunction: "*Aaron* shall lay both his hands upon the head of the *live goat*; and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins," that is, all their sins of every kind, "putting them," by imputation, "upon the head of the goat, and shall send him away by the hand of a *fit man*[†] into the wilderness. And," as a

* Levit. xvi. 5, 7, 8, 9, 10. That a goat, in many respects offensive, and even a scripture-emblem of a wicked person, was for either of these purposes, chosen as a type of the *holy Jesus*, may seem strange. But it served mystically to signify—1. That He would be manifested in the likeness of *sinful flesh*. Rom. viii. 3. And—2. That having the sins of the elect placed to his account, He would be *numbered with the transgressors* and treated as *their substitute*. Is. liii. 6, 12. 1 Pet. iii. 18. Besides, as a goat, however offensive, was *legally clean*; Deut. xiv. 3; so Christ, though *despised and rejected of men*, is *chosen of God and precious*. Is. liii. 3. 1 Pet. ii. 4.

^a Levit. xvi. 15.

^b Ibid. ver. 20.

[†] *רַחֵם עִשָּׂה יִתִּי* *Eesh Itti*, literally signifies *An opportune man*. *Levi*, under *רַחֵם* *Eath*, *time*. Or *A man of opportunity*; that is, a suitable man Providentially present.

special favor to Israel, "the goat shall bear upon him all their iniquities unto a *land not inhabited*;* and he," the fit man, "shall let go the goat in the wilderness."^c

What was typified by the goat that, *by lot*, ("the whole desposing" of which "is of the Lord,"^d) was devoted as a sin-offering for Israel, is not disputed among christians; all are agreed, that it prefigured Christ, who "being delivered by the determinate counsel and fore-knowledge of God," fell an innocent victim to avenging Justice for his guilty people.^e But what was mystically signified by Azazel *the scape-goat*, is far from being obvious; and therefore has been the subject of various conjectures.† My

* ארץ גזרה *Erets gezerah* may justly be rendered *A land of cutting off*, or *a land of separation*, where their iniquities, by the atonement, should be entirely *cut off*, or *separated* from them; גזרה *gezerah*, being from גזר *gazar*, to *cut off* or *separate*. See *Parkhurst* and *Bate* under גזר. And comp. Ezek. xli. 12, 13, 14, 15.

^c Levit. xvi. 21, 22.

^d Prov. xvi. 33.

^e Acts ii. 23.

† Among Biblical Criticks, some of high distinction, contend that אַזַּאֵל *azazel*, which we render *a* or *the scape-goat* does not mean the goat itself, but either some *mountain* of that name, to which the goat was sent; So *Le Clerk*; or some *demon*, to which it was delivered; So *Spencer*; the prefix ל *lamed* signifying *to* or *unto*, as well as *for*. Accordingly, *Bp. Patrick* and *Dr. Gill*, perhaps led by *Spencer*, supposed the *live goat* to typify Christ, as exposed to the temptations of Satan in the wilderness. But, as the *live goat* was not sent into the wilderness, till after the other was slain, and its blood was carried within the vail, their application of the type implies, that the temptations of Christ did not occur till after his resurrection and ascension, whereas we know, that they occurred before his crucifixion.

Bockart, not much amiss, affirms that אַזַּאֵל *azazel* signifies *departure* or *removal*. De animal. Sacr. P. 1. lib. 55. The literal signification of the word, however, including its prefix, must be gathered thus: ל *lamed* *for*, אַז *az* *a goat*, and אַל *azal* *to go away* or *wander about*; which together, may be rendered *for the*

own opinion is, that it was chiefly designed to typify the effect of Christ's vicarious death, and the illustration thereof, which he would give in the doctrine of the gospel.—1. The effect of Christ's vicarious death; for, as all the sins of national Israel, *ceremonially* expiated by the blood of the *slain goat*, were, by the *other*, borne away into a *land of cutting off*, or of *seperation*; so all the sins of mystical Israel being *laid on Christ*, and *effectually* expiated by his precious blood, shed as a satisfactory atonement to divine Justice, are, by consequence, *virtually* "removed from them, as far as the east is from the west." And—2. The illustration thereof, which he would give in the doctrine of the gospel: for, as the high-priest, having made an atonement for the people by the blood of the *slain goat*, sent the *live goat*, ceremonially laden with their sins into the wilderness; so Christ, "being delivered for our offenses and raised again for our justification," thereupon sent the report thereof, by the gospel, into the gentile world, called *the wilderness of the people*.¹

To make this illustration, the preaching of the gospel is eminently adapted; it is *the ministry of reconciliation*, the scope of which is to show, that God by imputing the sins of the elect to Christ, "hath made him to be sin for us, who knew no sin; that," by his imputing to us what Christ hath done and suffered, "we might be made the righteousness of God *in him*;" that is, that we might be constitu-

¹ Is. liii. 6, 10, 11. Psal. ciii. 12. ² Levit. xvi. 21. ³ Ezek. xx. 35.

goat that goeth, or is sent away and wandereth about. See Taylor's Heb. Lex. under *γ*. Our received version of the word, therefore, is not exceptionable.

ted *righteous* in God's account, and in a manner agreeable to the righteousness and holiness of his nature and his law.¹

The scape-goat, however, in bearing away the sins of national Israel, atoned for by the blood of its fellow, typified the effect of Christ's vicarious death, in removing the sins of mystical Israel, not only *virtually*, but also *experimentally*. For God having accepted the death of Christ as a satisfaction to his Justice for our sins, through him, gives his Holy Spirit unto us, by whose regenerating and enlightening operations we are caused to feel and bewail the evil of sin—nay, are enabled by faith, *a fruit of the Spirit*, to look upon him whom we have pierced and mourn, and then grants to us the manifestation of pardon, by which the guilt and burden of sin are removed from our troubled consciences, and we have peace with God through our Lord Jesus Christ.²

Nor was it without a typical design, that *azazel*, the scape-goat, after being conducted by a *fit man* into the wilderness, was there *let go*. For so the ceremonial law, which required that such animals should be bound and offered, *is done away in Christ*;³ and the gospel-report thereof, long confined among the Jews, is *made free* to all nations.⁴ And though, in the mystical sense, a *fit man* for this purpose, is any one qualified and sent by Christ to preach the gospel, yet, primarily and eminently, such a man was found in *Paul*, who was specially *ordained a preacher, an apostle, a teacher of the gentiles*,⁵ and

¹ 2 Cor. v. 21. ² Acts ii. 33. 37. Titus iii. 5, 6, Zech. xii. 10. Rom. v. i. ³ 2 Cor. iii. 14. Heb. x. 5. ⁴ Matt. x. 5. compared with Matt. xviii. 19. and Mark xvi. 15. ⁵ 1 Tim. ii. 7.

who, understanding Judaism to be *abolished*,^p "was determined not to know," that is, to *make known* among his hearers, "any thing" as a ground of hope for lost sinners, "save Jesus Christ and him crucified."^q

But while the above may justly be esteemed, what was chiefly prefigured by the uses made of the two goats respectively, on the day of expiation, we can scarcely read their history, without beholding, as, in the *slain goat*, a type of Christ *put to death in the flesh*, so, in the *live goat*, a type of him, as *quicken-ed by the Spirit*; or rather, as *remaining alive* in his mediatorial office, even while his body was under the power of death.^r Nor is it well possible for us, to contemplate those two animals brought *before the Lord*, by whose decision one of them must inevitably die, without thinking of Christ and his church, the latter as the offender, the former as her Surety, on one of whom, divine Justice, required that the penalty of the law should be executed, nor without perceiving, that the lot, "by the determinate counsel of God," falling upon Him—*she* thereby *escaped*. To have required both to suffer, would have been inconsistent with justice, human or divine. "If therefore ye seek me," said Christ to the officers, sent to take him, "let these," pointing to his disciples, "let these go their way." And accordingly, it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us."^s

While, however, we thus contemplate Christ as the antitype of the Jewish high-priest, we must

^p 2 Cor. iii. 13. ^q 1 Cor. ii. 2. ^r 1 Pet. iii. 18. John iii. 13. Luke xxiii. 43. ^s John xviii. 8. ^t Gal. iii. 13.

never forget, that *in all things* he has the *pre-eminence*." This he has,

1. *Personally*. He is not, like the Jewish high-priest, a mere man, but "the Son of God," clothed in human nature." And though he assumed real humanity, and is therefore truly man, *the man Christ Jesus*;^{*} yet he is not, like the Jewish high-priest, a man of sinful infirmities;[†] but is *holy, harmless, undefiled, and separate from sinners*." Hence,

2. In *the matter and manner of his offering*. The Jewish high-priest offered *beasts*; but Christ offered *himself*. And even the beasts were comparatively favored: they were put to death in the ordinary way; but Christ, by *crucifixion*; and though their "bodies were burned without the camp," yet not till after they were dead and their blood was carried into the sanctuary; but Christ, at the same time that he was bleeding away his immaculate life, under exquisite torture upon the cross, was also exposed to the fire of divine wrath due to his guilty people; he was *made a curse for us*.^{*}

3. In *the efficacy of his sacrifice*. He needed not, like those high-priests who had infirmity, "daily and yearly" to offer up sacrifice, first for his own sins, and then for the people's,"—*never* for his own sins, for he had none—nor *repeatedly*, to atone for the sins of his people; "for this he did *once*, when he offered up himself;" having by this "one offering perfected for ever them that are sanctified"^b—them that

^{*} Col. i. 18. [†] Heb. iv. 14. ^{*} 1 Tim. ii. 5. [†] Ibid. vii. 28.
^{*} Ibid. ver. 26. ^{*} Ibid. xiii. 11, 12. Gal. iii. 13. ^b Heb. vii. 27. x.
 1. 14.

are *set apart* in eternal election, "by God the Father, preserved by Jesus Christ, and called."^c

4. In *the sanctuary and tabernacle in which he officiates*. The Jewish high-priest "entered only into "a worldly sanctuary," the holy places of which were but "figures of the true," and performed his service in a literal tabernacle, which was only a type; but Christ hath entered into the true Sanctuary, "heaven itself," and *there* performs his *intercessory* office, as *here* he did his *sacrificial*, in his appropriate body, "the true tabernacle," which, both in its conception and in its resurrection, "the Lord pitched and not man."^d The comparative advantages hence arising to the church are obviously great. For, whereas the Levitical high-priest could only represent national Israel before the *Shecheenah*, the symbol of the divine presence, Christ represents mystical Israel before the *real* and *immediate* presence of God :"^e thus securing to us acceptance in his *gracious* presence on earth,^f and admission to his *glorious* presence in heaven. Christ is already glorified, and when he *shall appear*, his people shall *appear with him in glory*.^g

5. In *the dispatch and perfection of his work*. The Jewish high-priest performed his work by degrees; and though, on the day of atonement, he entered, at least, three several times into the holy of holies, he was not suffered to abide, nor even to sit down there;^h but had to go out, to make still

^c Jude Ver. 1. ^d Heb. ix. 1. 24. viii. 2. x. 5. Luke i. 35. Acts xvii. 31. ^e Heb. ix. 24. ^f Ibid. iv. 16. ^g Col. iii. 4. ^h Heb. x. 11.

additional sacrifices. But Christ, having *offered up himself* as an atoning sacrifice for the sins of his people, "by his own blood entered *once* into the holy place," *heaven itself*, "having obtained eternal redemption for us;" and, instead of having to go out to repeat the sacrifice or to offer any additional ones, he "for ever sat down on the right hand of God."^k And even on the sacred day of expiation, the high-priest, as an evidence of the imperfection and sin which mingled both with his own services and with those of the people, was required, in concluding the solemnities of the occasion, to wash his flesh and change his garments, and then offer *his burnt-offering* and *the burnt offering of the people*, to make an atonement for himself and for them."^l But, as there is no imperfection in Christ, so not in his sacrifice; "he offered himself *without spot* to God;"^m and though believers, *in the eye of God's omniscience*, are chargeable with much imperfection in worship, and with many sins in life, both of omission and of commission, yet, *in the eye of his avenging justice*, "the blood of Jesus Christ his Son," *once shed*, "cleanseth us from all sin." Nay more, the types being *imputatively* charged with sin, and having no virtue really to atone for it, *defiled* rather than *purified* those who touched them. Hence, even he that led away the scape-goat, and they that carried forth and burnt the bodies of the beasts that were slain as sin-offerings, were thereby rendered ceremonially unclean, and had to wash their clothes and bathe themselves in water, before they might

^k Heb. ix. 12.^l Ibid. x. 12.^m Levit. xvi. 24.ⁿ Heb. ix. 14.^o 1 John i. 7.

come into the Jewish camp.^o But, on the contrary, Christ having *put away sin by the sacrifice of himself*, all who are enabled to lay the hand of faith on HIM, as crucified, risen, and set forth in the gospel, instead of being defiled thereby, are effectually cleansed; “by him all that believe are justified from all things;”^p for, although “it is not possible that the blood of bulls and of goats should put away sin;”^q yet the precious blood of Christ, vicariously shed for us, and by the Holy Ghost applied to us, can and does “purge our consciences from dead works, to serve the living God.”^r

6. In *the order of his priesthood*. He is that “Priest that should rise after the order of *Melchizedec*, and not be called after the order of *Aaron*,” he not being of the tribe to which the Aaronic priesthood appertained; “for it is evident that our Lord sprang out of *Judah*, of which tribe *Moses* spake nothing concerning the priesthood.” Like *Melchizedec*, he is both a *Priest* and a *King*—“a Priest upon his throne.”^s Besides, the Aaronic order was abolished with the Jewish dispensation, to which *only* it was appropriate;“ but the order of *Melchizedec* is perpetuated in the priesthood of Christ, “who is a Priest for ever after the order of *Melchizedec*.”^t

7. In *the duration and excellence of the covenant of which he is Mediator*. The covenant to *Aaron*, when confirmed to *Phinehas*, his descendant by *Eleazar*, is indeed called “the covenant of an everlasting priesthood,” yet not an *everlasting covenant*;^u

^o Levit. xvi. 26. 28. ^p Heb. ix. 26. Acts xiii. 39. ^q Heb. x. 4.
^r Ibid. ix. 14. ^s Ibid. vii. 11. 13, 14. ^t Zech. vi. 13. ^u Heb.
vii. 12. 18, 19. ^v Psal. cx. 4. Heb. vii. 21. ^w Num. xxv. 13.

and the Aaronic priesthood itself, is called *everlasting* merely as it was originally given to *Aaron* and his house for an inheritance, and afterward, upon the tacit condition of good behaviour, restricted and confirmed to *Phinehas*, son of *Eleazar*,⁷ and to his seed, *throughout all their generations*, to the end of the Mosaic economy—and, as it was a shadow of the priesthood of Christ, which is incessant and interminable. The grant to *Aaron* suffered no interruption, and though, no doubt for some abuse of the office in the family of *Phinehas*, the priesthood was transferred from the house of *Eleazar*, Aaron's third son, to that of *Ithamar*, his fourth son,⁸ and remained there from *Eli* to *Abiathar*, inclusive,—a lapse of about 120, some say 150 years—yet, in *Zadok* it was restored to the house of *Eleazar*, and continued among the descendants of *Phinehas* his son,⁹ until the captivity, and even down to the days of *Herod* and so to the times of the *Messiah*.† But the COVENANT OF GRACE, of which CHRIST is the MEDIATOR, is absolutely *everlasting*. As the covenantee of the elect, He was “set up from *everlasting*.”^a—in his love to their persons, and in his covenant-engagements on their behalf, his *goings forth* have been from of old, from *everlasting*;^b and accordingly, the blood which, in fulfilment of that ancient compact, he shed for them, is emphatically *the blood of the everlasting covenant*.^c Compared, therefore, either with

⁷ 1 Chron. vi. 4. ⁸ Exo. vi. 23. 1 Sam. ii. 11. 27—34. iv. 18. 1 Chron. xxiv. 3.

⁹ Who must not be confounded with *Phinehas* the son of *Eli*. 1 Sam. ii. 34.

† 1 Kings ii. 35. 1 Chron. vi. 4—15. Ezra. vii. 1—5. iii. 2. See also *Ludovicus Capellus, Chron. Sacra*. Tab. xiv. and *Selden, de Success. ad Pontiff. L. i. c. 5*.

^a Prov. viii. 23. ^b Micah v. 2. ^c Heb. xiii. 20.

Moses or with *Aaron*, "He obtained a more excellent ministry, by how much also he is the Mediator of a *better covenant*, which was established upon *better promises*"^d—promises of *better things* than the earthly Canaan and temporal prosperity—promises full of *grace* and of *glory*; and which, being made to an infallible covenantee, are all infallibly absolute—even "*yea and Amen*, unto the glory of God by us."^e And,

Once more, In *the peculiarity and perpetuity of his station*. In Aaron's order, there was a *numerous* and *rapid* succession—particularly in the latter part of it. "They truly were many priests," meaning high-priests, "because," as a proof of their imperfection, personal and official, and to make room for the Messiah, "they were not suffered to continue by reason of death;"* but this *Priest*, because

^d Heb. viii. 6. ^e 2 Cor. i. 20.

* According to *Calmet* (Dict. under Priest,) there were *eighty-one* Jewish high-priests; and who may be arranged as follows. Under the tabernacle, *eleven*, beginning with *Aaron*, Exo. xxviii. 1, and ending with *Abiathar*, 1 Sam. xxii. 20—23. and xxiii. 9. Under the *first* temple, *fifteen*, beginning with *Zadok*, the son of *Ahitub* and father of *Akimaaz*, 1 Chron. vi. 8; [a different person from the after-mentioned *Zadok*, the father of *Shallum* or *Mesallum*; 1 Chron. vi. 12. ix. 11. and Neh. xi. 11; the former was under *Solomon*, the latter under *Jotham*;] and ending with *Seraiah*, (son of *Azariah* and father of *Jehozadak*; 1 Chron. vi. 14;) who was taken by *Nabuzaz-adan*, and, by the authority of *Nebuchadnezzar*, put to death at *Riblah*. 2 Kings xxv. 18—21. and Jer. lli. 24—27. [*Calmet*, *Brown*, and others say that *Zadok* was made high-priest by *Saul* and that he officiated, as such, in the reign of *David*; but they cite no text for either, nor have I been able to find one to support either. I therefore, with the Chald. Parap. on 1 Chron. xviii. 16, believe that *Zadok*, as well as *Akimelech* or *Abimelech*, the son of *Abiathar*, was only a *sagan*,

he continueth ever, hath an unchangeable priesthood. Wherefore, he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 23—25.*

or deputy under *Abiathar*, till *Solomon* "put him in his room." [1 Kings ii. 27. 35. Comp. 2 Sam. viii. 17. 1 Chron. xviii. 16.] During the captivity, *one*, namely *Jehozadak*, son of *Seraiah*; that is, he was high-priest of right; but whether he ever officiated, as such, is justly doubted. 1 Chron. vi. 14, 15. And, under the *second* temple *fifty-four*, beginning with *Jeshua*, more commonly called *Joshua*, (son of *Jehozadak* called also *Jozadak*,) who returned from the captivity; Ezra ii. 1, 2. iii. 2. and Zech. iii. 1; and ending with *Phannias*, whose character *Josephus* represents to have been little better than brutal. He became high-priest about A. D. 68, only two years before the temple was destroyed by the *Romans*, and the Jewish priesthood abolished for ever. See *Josephus*, de bello, l. iv. c. 5. and Antiq. l. xx. c. 8. Of the high-priests under the *second* temple, *Caiaphas*, so often mentioned in the New Testament, was the *forty-first*. Matt. xxvi. 3. 57. John xi. 49—52. xviii. 14. 28. Acts iv. 6.

* In reference to the work of the high-priest, on the day of atonement, many, no doubt, will think my remarks prolix, and in several things irrelative to my subject. Both may be true. Yet I am persuaded, that whoever carefully reads the *sixteenth chapter of Leviticus*, will excuse my efforts (even if esteemed unsuccessful) to facilitate the understanding of it; and, that no lover of Christ will think it a waste of time to read the instances noticed of his comparative pre-eminence.

Some too, following *Patrick* and *Gill*, will pronounce me wrong, in supposing that the high-priest, on the day of atonement, had on the Ephod, to which appertained the breast-plate with the Urim and Thummim. But, it is evident, that he acted, on that day, as the *representative* of Israel; both when he offered their sacrifice for sin; Levit. xvi. 15. 33, 34; and when, [for them, he entered into the *holy* and *most holy* places; Ver. 2. 12—16; yet, that he might represent them, he was required to have the breast-plate, with their names in it *upon his heart*, when he went in before the Lord *continually*. See Exo. xxviii. 21. 29, 30. Therefore, highly as I respect the judgment of Commentators and Critics,

Having dwelt so long on the sacerdotal services appertaining to the day of atonement, I shall be the more brief in showing,

Fourthly, That believers realize in Christ, what the high-priest, with Urim and Thummim on his breast, did for the Israelites, in asking divine counsel on their behalf. For,

1. As none but the high-priest might wear the Ephod with the Urim and Thummim, so none but he could ask counsel of God in this way. Even *Joshua*, as noticed (p. 281) had to stand before *Eleazer* the priest, *that he might ask counsel for him, after the judgment of Urim before the Lord.*¹ Thus none, however dignified either in civil or religious life, can obtain the knowledge of God, or of his will, or have access unto him, through any other medium than Christ: *no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him.*¹

who think otherwise, I feel bound to believe, that, on the day of atonement, the high-priest wore the Ephod and its appendages *over the linen garments*; Ver. 4; as, on other days, he wore them *over different garments*, while officially employed. The typical design of his work required it. For, the *holy linen garments*, in which, as the representative of national Israel, he officiated on the day of atonement, and which he left *in the tabernacle of the congregation*; Ver. 23; fitly typified the *holy and innocent* human nature of Christ, in which, as the Representative of mystical Israel, *he was obedient unto death, even the death of the cross*; Philip. ii. 8; and which, for a time, he left in *Joseph's tomb*; Matt. xxvii. 67—60; also his perfect righteousness, as Mediator, which he *finished* in his death; John xix. 30; and which he left for his church, (mystically *the congregation of Israel*,) to whom, in the eternal council, it was granted, *that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints*. Rev. xix. 8.

¹ Num. xxvii. 21. ¹ Matt. xi. 27.

No man, saith Christ, cometh unto the Father, but by me.^k

2. As the high-priest, by means of Urim and Thummim, asked divine counsel only for God's Israel, or, on their behalf, for their kings, or for their house of judgment; so Christ acts as a Counselor and Intercessor, not for mankind in common, but for those whom *the Father hath given him*^l—those for whom *He laid down his life*^m—those whom, as called, He makes *kings and priests unto God*,ⁿ and, as baptized, admits into the gospel-church;^o which, under the New Testament, is the *House of Judgment*.^p “I pray for them,” said He to the Father; adding, “I pray not for the world, but for them which thou hast given me.”^q

3. The high-priest, by Urim and Thummim, asked divine counsel only in relation to matters of great importance—matters in which the glory of God and the welfare of Israel were greatly concerned. And such, pre-eminently, are the matters to which the intercessions of Christ relate. As, for instance, the effectual calling of his redeemed: *Ask of me*, said the Father to him, *and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*.^r—The comfort and instruction of believers: *I will pray the Father*, said Christ to his disciples, *and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, &c.*^s—That they may be kept from the evil that is in the world, and be sanctified through the truth.^t—That their faith fail not.^u—And, that ultimately they may be with him in heaven to behold his glory.^v Moreover,

^k John vi. 39. ^l Ibid. x. 15. ^m Rev. i. 6. ⁿ Acts ii. 41. ^o Matt. xviii. 15—17. ^p 1 Cor. vi. 1—5. ^q John xvii. 9. 20. ^r Psal. ii. 8. ^s John xiv. 16, 17. ^t Ib. xvii. 15. 17. ^u Luke xxiii. 32. ^v John xvii. 24.

4. As the responses which God, by Urim and Thummim, returned to Israel, were never, like those returned to the heathen by the lying oracles of Satan, equivocal and false, but always explicit and true; so are all the answers which He returns to believers through Christ, who *knoweth all things*,¹ and *who is the faithful witness*.²

From our subject, we learn,

1. The obligations which all the race of Adam are under to Christ, for their various kinds and degrees of light. The natural sun in the heavens, and the rational soul in man, are both among the *all things created by him*³ From him are all divine communications: patriarchs, prophets, and apostles, were only organs of utterance; the oracle was Christ speaking by his Spirit in them.⁴ Hence, the solar rays and the light of reason, common to mankind—the light of revelation, wherever granted, and the light of grace, to whomsoever given, are alike from HIM, with whom are the URIM, that is, *lights*. All effectual knowledge of the divine perfections, which the saints on earth enjoy, they receive by the internal light of the Spirit, enabling them, by the external light of revelation, to behold the face of HIM, *who is the brightness of the Father's glory, and the express image of his person*:⁵ “For God,” saith an apostle, “who commanded the light to shine out of darkness, hath shined into our hearts,” (not, as some think, to stir up a latent light supposed to be in all by nature, but) “to GIVE the light of the knowledge of the glory of God in the face, *the manifestation*, of Jesus Christ.”⁶ Let us then, my believing hearers, in all our times of darkness and sad-

John xxi. 17. ¹ Rev. i. 5. ² John i. 3. Col. i. 16. ³ 1 Pet. i. 11. ⁴ Heb. i. 3. comp. John xiv. 3. ⁵ 2 Cor. iv. 6.

ness, look to Christ for light—the light of instruction and the light of comfort ; remembering that he hath said, *I am come a light into the world, that whosoever believeth on me, should not abide in darkness.** Moreover, the light of that ultimate and eternal glory, which the saints shall enjoy in heaven, will emanate from Christ ; it will be *his glory that shall be revealed in us* ; and by which *we shall be like him, and so appear with him in glory.*† *What manner of persons, then, ought we to be in all holy conversation and godliness !*‡

2. The blessedness of all true believers. They are experimentally as well as federally in Christ, with whom are also the THUMMIM, *perfections*. United to him, they have all the perfections of the divine nature engaged and employed for their safety, temporal and eternal. In him, however destitute in themselves, they are *blessed with all spiritual blessings*, and, therefore, with all requisit grace and gifts—with the irreversible pardon of all their sins—with a perfect and everlastingly justifying righteousness—with a perfection of new-covenant promises—and, to crown all, with an irrevocable title to eternal life. See pp. 299—303. Besides, under his dispensation, the church is blessed with a perfection of gospel doctrines, ordinances and discipline ; and, therefore, is neither required nor allowed, either to borrow from *abolished ceremonies*, or to adopt from *human traditions.*§ In a word, believers, *Ye are complete in him.*‡

3. To whom we, *who through grace have believed*, should commit our cause, when disputed by *Satan*, by *legalists*, by *sensualists*, or by *unbelief* ; namely,

* John xii. 46. † Rom. viii. 17, 18. 29. ‡ 1 John iii. 2. Col. iii. 4.
§ 2 Pet. iii. 11. † Col. ii. 16—22. ‡ Ibid. ver. 10.

to him, who is our *Advocate* and *Counsellor*, even JESUS CHRIST THE RIGHTEOUS, whose propitiatory sacrifice offered for our sins, is, on our behalf, an ever-availing plea before the throne. In his name, therefore, let us believingly and hopefully present all our petitions—with him, let us leave all our cares, *knowing that he careth for us*—and, to him, let us bring all our *hard questions*, assured that *his understanding is infinite*—that he has interest enough in heaven to obtain whatever is best for us, and that, to us, as to his disciples of old, he is saying, *Whatsoever ye shall ask the Father in my name, he will give it you.**

4. The deplorable darkness and wretchedness of the unbelieving Jews; the true Urim and Thummim being no longer with *Levi*, but with CHRIST, whom they reject and blaspheme! Nor is the condition of unbelieving gentiles, who neglect and despise him, any better. Let both therefore, consider that fearful admonition which the apostle addressed to such at Antioch: *Beware—lest that come upon you which is spoken of in the prophets, Behold ye despisers, and wonder, and perish.*¹ And,

Finally, The great superiority of the *evangelical* dispensation compared with the legal. *The law made nothing perfect, but the bringing in of a better hope did.*² *The law had indeed a shadow of good things to come,*³ but, in the gospel, these good things, even *life and immortality are brought to light.*⁴ Under the former, Christ was *veiled in ceremonies*, but under the latter, *he is evidently set forth.*⁵ Therefore, *even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.*⁶

* John xvi. 23. 1 Pet. v. 7. Comp. 1 Kings x. 1. &c. , Acts xiii. 40, 41. Hab. i. 5. Job xxxvi. 18. Mark xvi. 16. ¹ Heb. vii. 19. ² Ibid. x. 1. ³ 2 Tim. i. 10. ⁴ 2 Cor. iii. 14. Gal. iii. 1. ⁵ 2 Cor. iii. 10.

SERMON XI.

THE BLESSING OF LEVI. HIS DEPARTMENT AND SERVICE.

DEUT. XXX. 8—11.—*And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah ; who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law : they shall put incense before thee, and whole burnt-sacrifice upon thine altar. Bless, LORD, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*

IN blessing the tribe of Levi, Moses is ample and diffuse ; not, however, because *he* was of that tribe, and, as such, ambitious to aggrandize himself ; for, of his relation thereto he takes no notice, nor had he any control over the Spirit of prophecy ; but speaking as he was *moved by the Holy Ghost*, he thus distinguished the tribe which God *delighted to honor*.

The Urim and Thummim, with the prophetic prayer respecting them, being already considered, your attention is now invited to the next part of Levi's blessing, and which is expressed in the words following : *Who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant.*

They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

These words respect, partly the high-priest, partly the inferior priests, and partly the common Levites; and describe both

Their deportment, and

Their work.

1. Their *deportment*. This was strictly impartial: *who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children, &c.**

Thus, in effect, the high-priest emphatically said and did, in discharging some of his official duties: yet, not from any want of filial, fraternal, or parental affection, but in obedience to a positive divine injunction.—For the Lord, speaking by Moses, said, “He that is the high-priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments,” those peculiar to his station, “shall not,” as might a com-

* The literal obscurity in the former part of this declaration, is occasioned by a wrong version of the prefix *lamed*; which, though most frequently used as the sign of the dative case, is used here to form the genitive preposition; and which, therefore, instead of being rendered *unto*, as before *his father*, and *to*, as before *his mother*, should, in both instances, be rendered *of*, or *concerning*, or *about*. See Ling. Sacra, Vol. 1, p. 142. This particle being so rendered, the words, rid of that obscurity, read thus: “who said *of* his father and *of* his mother, I have not seen him,” or her, as the case might be; that is, I have not become defiled by going in to see any dead body, not even that of my father or mother, but have, in this respect, treated parents, brethren and children as if strangers. So this particle is rendered in Gen. xx. 13. “say *of* me, He is my brother;” and in Chap. xxvi. 7. “the men of the place asked him *of* his wife.

mon Israelite, or, in certain cases, an ordinary priest, "uncover his head, nor rend his clothes," that is, in token of mourning at the death or at the funerals of his nearest relations. "Neither" (so strict was the injunction) "shall he go in to any dead body," that is, into an apartment where any dead body lay, "nor defile himself," by so doing, "for his father or his mother," when lying dead; and therefore much less for one of *his brethren*, one of his own nation, or tribe, or even one descended from the same parents; nor might he, in this way, *know his own children*. Moreover, to complete the divine restrictions under which, in these respects, the high-priest was laid, and withal to suggest the reasons of them, it was added, "Neither shall he go out of the sanctuary," that is, out of the tabernacle or temple, while his attendance there was required—no, not even to pay his last respects to a dying parent, or to see the corpse, or attend its interment; "nor profane the sanctuary of his God," by returning thither before purified, after having touched a dead body, or even a grave, by which a man was rendered ceremonially *unclean*, and so unfit to enter the sanctuary, for *seven days*. See Levit. xxi. 10—12. Comp. Chap. x. 7. and Num. xix. 11—14.

For an obvious reason, there was a difference made in the law between the high-priest and ordinary ones, in regard to mourning for the dead, &c. To an ordinary priest, it was permitted to attend the funeral of one near of kin to him; because, though he thereby became *defiled*, (Levit. xxi. 2, 3.) his place, during his defilement, might be supplied by another priest who was clean, or even by a clean Levite; 2 Cor. xxix.

34; but, to the high-priest, this was not permitted, because in the event of his becoming ceremonially defiled, there was no substitute—the service of the sanctuary must be suspended, till he was purified, or till another was consecrated.*

The ordinary priests, however, were likewise required to observe the strictest impartiality in the discharge of their official duties; as, for instance, in the examination of witnesses; Deut. xix. 15—21; in the trial of a suspected wife, by the waters of jealousy; Num. v. 11—31; and in all cases of ceremonial uncleanness, in regard to which they were required, without partiality, to separate between the clean and the unclean among the children of Israel. See Levit. xv. 31.

But the testimony given in the text, concerning the fidelity and impartiality of Levi, seems to respect the tribe in common, and was often very remarkably verified in them; for in the execution of judgment upon bold offenders, they knew neither parent, brother, nor child. When “there went out a fire from the Lord” and slew *Nadab* and *Abihu*, for their unauthorized offering, *Aaron* their father *held his peace*, he did not murmur, nor was he allowed to mourn; Levit. x. 1—6; when *Phinehas* beheld a brother-Israelite in crime, he thrust him through with a Javelin; Num.

* Hence, to provide the more effectually against so unhappy an occurrence, this distinguished officer of the sanctuary, had, within the sacred precincts, a small but commodious house, called *Lischath cohen gadol*, the parlor of the high-priest. In this he spent the intervals between the times of his official services, and so remained all day within the consecrated inclosure. At night he went to his own dwelling-house, and nowhere else, and which, after the erection of the temple, was always in Jerusalem. So Cunsus (out of Mass. Midoth, Lib. ii.) De Repub. Hebr. Cap. iii.

xxv. 7, 8; and the sons of *Korah*, who were Levites, (Exo. vi. 19—21.) refused to join in the *gainsaying* of their wicked father, and so perished not with *him*, *Dathan* and *Abiram*, when the earth opened her mouth and swallowed them up," nor when "the fire devoured" his company of "two hundred and fifty men, and they became a sign," an example, to deter others from a like offense:—*the children of Korah died not.*^a

Chiefly, however, the Levites exemplified the character given of them in the text, in the execution of judgment upon the worshipers of the golden calf: "Then Moses stood in the gates of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." In thus siding with Moses, they sided with the LORD. "And he" (Moses) "said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." Nor did they hesitate to execute the fearful injunction. For, "the children of *Levi* did according to the word of Moses," it being according to the word of the Lord: "and there fell of the people that day about three thousand men."^b

The Levites, in performing these acts of seeming cruelty, might appear more like ferocious barbarians, than like the ministers of righteousness; nevertheless, they herein complied with the revealed will of

^a Num. xxvi. 9—11. Comp. Chap. xvi. 16—40. and Jude, ver. 11. ^b Exo. xxxii. 26—29.

God; to whom Moses, in the text, bears this farther testimony concerning them: "They have observed thy word and kept thy covenant;" they observed his word of command, and kept his covenant delivered to Israel at Sinai; and especially that part of it which forbad idolatry.^c Hence, in consideration of these acts, God confirmed to this tribe the covenant, or promise, of the priesthood; saying of *Phinehas*, "Behold I give unto him my covenant of peace, and he shall have it and his seed after him, even the covenant of an everlasting priesthood"—^d called *everlasting*, because it was to continue as long as the legal dispensation, and was a type of that priesthood which is absolutely *everlasting*.*

The *Levites*, in the character given of them in this part of our subject, were variously typical.

First, they were typical of CHRIST, and particularly in the person of the high-priest.

As the high-priest, according to the obligations he was under, might not leave the service of God, out of affection or respect, even for his father or mother; so Christ, being bound by covenant-stipulation, could not, and did not neglect the work assigned to him by his heavenly Father, even when respect to the anxieties and wishes of his nearest fleshly connections seemed to require it. Of this he gave a remarkable instance at the age of twelve years, when his mother *Mary* and his reputed father *Joseph*, after having anxiously sought him for three days, found him in the temple, sitting in the midst of the doctors, both hearing them and asking them

^c Exo. xix. 5—8. and xx. 5. ^d Num. xxv. 12, 13.

* Heb. vii. 21—24. See Ser. x. p. 327.

questions ; for, when his mother said unto him, *Now why hast thou thus dealt with us ? behold thy father and I have sought thee sorrowing*—he, designing to give a thus early intimation of his divine Sonship and mission, merely replied, *How is it that ye sought me ? wist ye not that I must be about my Father's business ?** The same course he also observed after he had entered upon his public ministry ; for when, at a certain time while he was preaching, one said unto him, *Behold thy mother and thy brethren stand without desiring to speak with thee*, he would not suspend his labor to gratify their request ; but, happily turning the occurrence into a lesson of instruction, took occasion therefrom, to show that fleshy relation to him was comparatively of little account. *Who*, said he, *is my mother ? and who are my brethren ?* Thus speaking, he might design to intimate, that by nature they were no better than others, and that, without faith in him as the Messiah, they must perish as well as others. Or he might put these questions merely to excite attention ; intending to show, as he proceeded to do, that he esteemed those as the nearest of kin to him, who had received of his Spirit—had believed in him—and, as an evidence of it, were observant of his Father's revealed will—that such, in a word, he regarded as allied to himself, by every endearing relation : “ And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren ! For whosoever shall do the will of my Father who is in heaven, the same is *my brother, and sister, and mother.*”† Let believers hence learn, that the church of Christ, and

* Luke ii. 41—52. † Matth. xii. 46—50.

his members individually, ought to be dearer to them than even a natural mother, or mere natural brothers and sisters, or fleshly relations in any degree. And, if thus united and interested in Zion, our hearts are devoutly set upon seeking her good : the resolution of each thus affected, is well expressed in the following lines—

“ My soul shall pray for Zion still,
While life or breath remains ;
There my best friends and kindred dwell,
There God my Saviour reigns.”

Were the levitical priests, without respect of persons, to pronounce individuals clean or unclean according to law and fact,^a—to determine causes according to evidence, the witnesses being duly examined,^b—and, to execute judgment upon presumptuous offenders without partiality!^c—the same is manifest in the procedure of Christ. In his doctrine, he separates between believers and unbelievers, without any respect to national or civil distinction; pronouncing the former *clean*,^d and the latter *in their sins*;^e the former, *saved*,^f and the latter *condemned already*^g—nay, dying so, *lost* inevitably and for ever.^h In his discipline he has provided that causes shall be decided according to evidence; requiring that every word or charge shall be established by *two or three witnesses*.ⁱ And, in the execution of Judgment upon obdurate rebels, he observes justice without connivance or partiality. The Jews themselves, for instance, though his own nation, when the day

^a Levit. xv. 31. ^b Deut. xix. 15. ^c Exo. xxxii. 27. ^d John xv. 3.

^e Ibid viii. 24. ^f Luke vii. 50. John v. 34. ^g Ibid iii. 18. ^h Ver. 36.

ⁱ Math: xviii: 15—17.

of their judicial visitation arrived, received no favor at his hand: *for wrath is come upon them to the uttermost.*^a Can it then be doubted, that pursuant to the divine decree, he will execute the threatened vengeance upon *mystery babylon*, including the *beast* and the *false prophet*?^c Or, that at the appointed day, he will say to the finally impenitent, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?* Matt. xxv. 46. Comp. John v. 28, 29.*

Did the levitical priests, moreover, in rightly performing their work, *observe the word and keep the covenant of God?* How much more perfectly did Christ, as Mediator, observe the word of God the Father, and keep the covenant into which he had entered with him, as the covenantee of the elect! *I came down from heaven*, said Christ, *not to do mine own will separately, but, in concurrence therewith, the will of him that sent me;*^d *I do always*, said he, *those things that please him*^e—and to which the Father himself bare record, saying, *This is my beloved Son in whom I am well pleased.*^f And, as upon the zeal manifested by Phinehas, God, by Moses, confirmed to him the covenant of the Aaronic priesthood, so when Christ had manifested his meditational zeal, not by executing vengeance upon transgressors, but by *magnifying the law and putting away sin by the sacrifice of himself*, God, by Paul, renewed and confirmed to him the declaration, *Thou*

^a 1 Thess. ii. 16. ^b Rev. xvii. 1. xviii. 21. xix. 20.

* On the word *everlasting* see Ser. ii. page 71, and Ser. v. p. 182, note.

^c John vi. 38. ^d Ibid viii. 29. ^e Matt. iii. 17.

*art a priest for ever, after the order of Melchisedec.**

Secondly, The Levites, in the character here given of them, were in some respects, typical of Christ's ministers.

These, like the Levites, and in imitation of their blessed Master, must not neglect the work of the ministry out of respect to the persons or wishes of their nearest relations or dearest friends. When one whom Christ had called to this work, begged leave only to go first and bury his father, "*Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God.*"*

* Heb. vii. 21. Comp. Psal. cx. 4.

* *Let the dead bury their dead*] This singular injunction, seems to imply, that the father of the man addressed had died in a carnal state—that he had relations and friends enough in the same state, to take the charge of his interment—and therefore, that this man, whom Christ had called by his grace, and called to preach the gospel, and whom, moreover, at that particular time, and probably on some special occasion, he required to *follow him*, was, by this injunction, excused even from attending his father's funeral; to attend which, under different circumstances, would have been, not only his lawful privilege but his filial and bounden duty. Extraordinary commands, however, are not to be plead as general rules. See Gen. xxii. 2. and Matt. xix. 21. Nevertheless, it may hence be inferred, that the ministers of Christ, *having the everlasting gospel to preach to them that dwell on the earth*, (Rev. xiv. 6.) are justifiable in omitting, not only many civilities, which from other men are due to society, but also some relative duties, the omission of which would in others be reprehensible.

This strange injunction suggests also another thought. The deceased might have been not only *a man of the world* but *rich*; and, if so, there were many who esteemed it an honor to attend his funeral. *The rich man died and was buried*, no doubt, with great pomp and followed by a long and splendid procession. Luke

And when "another" who, it should seem, had already engaged in the work, said "Lord I will follow thee; but let me first go bid them farewell who are at my house," even this was denied; "Jesus said unto him, *No man having put his hand to the plough, and looking back, is fit for the kingdom of God.*" Truly the king's business requireth haste. 1 Sam. xxi. 8.

To gospel-ministers, even worldly conveniencies and domestic comforts, however desirable, may prove impediments; they may occasion interruptions in their studies, and thereby diminish their heavenly mindedness and official usefulness. May not this be the principal reason why it is so ordered in the providence of God, that so many of Christ's minis-

xvi. 22. Hence, let christians in common, and especially gospel-ministers, learn that, however lawful to them, they are under no special obligation to attend the funerals of the rich and great of the world; there being always enough ready to seek this honor; and that rather it becomes them to be careful to attend the funerals of the poor, and especially of the poor saints, who, in death as well as during life, are, in many instances, shamefully neglected. *The righteous perisheth, and no man layeth it to heart.* Is. lvii. 1.

Perhaps it will be said, that the assemblage at the funeral of a distinguished worldling, is usually of such character as renders it the more desirable that a gospel minister should be there to preach to them. Granted: but how rarely, on such an occasion, is the opportunity for it given! How often does it happen, that, at such a funeral, though many ministers are collected, not one is asked to open his mouth either to God or to the people; and, unasked, no one ventures to officiate, lest he should be thought to offend against the rules of fashionable etiquette! Not so at the funerals of the saints whether rich or poor, and especially the latter. Here no such restraints are imposed; on such an occasion, a minister, even unsolicited, feels at liberty to speak a word in season.

* Luke ix. 59—62.

ters have *fewer attractions* and *more crosses* in their families, than other men? and why, in so many instances, they are called to suffer more than private christians, from the *deception, intrigue* and *perfidy* of professed friends? 'Their experience, in these respects, though extremely afflicting, is often overruled for their own and Zion's good. A minister thus circumstanced, finds his affections and his confidence the more withdrawn from all creatures, and in regard both to his comforts and his usefulness, is enabled the more cordially to say, *Now, LORD, what wait I for? my hope is in thee.*'

Nor must a minister of Christ, from the love of lucre or of ease, involve himself in secular pursuits, to the neglect of his sanctuary labors or preparatory studies: *No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.* How many ministers, alas! have become entangled in mercantile and civil avocations! Those who have become thus entangled to gratify a thirst for wealth or worldly distinction, are verily and highly censurable; but many, it must be admitted, have been driven to it of necessity; the churches they have served having been either unable or unwilling to support them.

How a minister, so far as his health and other circumstances permit, ought to employ his time, in private as well as in public, may safely be gathered from the following counsel, given by the aged Paul, to Timothy, his son in the gospel: *Give attendance to reading, to exhortation, to doctrine.* By reading

and comparing the Holy Scriptures, a minister should become well versed in them; that so, both his exhortations to duty and his statements and illustrations of doctrine, may be agreeable to them, and that he may not (as many do) contradict in exhortation what he teaches in doctrine. *Neglect not*, adds the apostle, *the gift that is in thee—meditate upon these things*, the things contained in the sacred books which he had counselled him to read, and the ministerial duties he had enjoined him to perform—*Give thyself wholly to them; that thy profiting may appear unto all. Take heed unto thyself*, in principle and practice, *and to thy doctrine*, that it be scriptural; *continue in them*, that is, in the faithful discharge of all the duties specified; *for in doing this, thou shalt instrumentally both save thyself and them that hear thee.*^a *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*^a And, that Timothy and every gospel-minister might be the more deeply affected with the authority, usefulness and sufficiency of that word, the apostle adds, *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God, both as a christian and a minister, may be perfect*, in the knowledge of what he should teach, being *thoroughly furnished* with an inspired directory *unto all good works*, devotional and ministerial, without any addition either from Jewish tradition or from his own invention.^b And having thus assured Timothy of the divine authority, and perfect ful-

^a 1 Tim. iv. 13—16. ^a 2 Tim. ii. 15. ^b 2 Tim. iii. 16, 17.

ness of the *word of truth*, the apostle most solemnly enjoined him to publish it: *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom—Preach the word*, that word, and that *only*, which is given by inspiration of God; *be instant in season*, be always ready at every usual and stated time for preaching, also *out of season*—be so conversant with your Bible and so disentangled from the world, as to be prepared and at liberty to embrace all occasions and opportunities for ministerial usefulness, however unexpected and out of the ordinary way; and, in performing this work, *reprove, rebuke, exhort, with all long-suffering*, toward the impenitent and refractory—and with *doctrine* also, which must never be forgotten by a minister amid his highest strains of experimental and practical preaching.^c

To procede. As the ministers of Christ must not be *drawn* from their work by the flatteries and allurements of the world, so neither must they be driven from it, by the reproaches and persecutions of the world. These, by divine appointment, fall to their lot: *ye shall be hated of all nations for my name's sake*, said Christ to his apostles.^d And when he would assure *Ananias* that *Paul* was a chosen vessel unto him, to bear his name before the gentiles, and kings, and the children of Israel, he made no mention of any worldly riches, honors or preferments, by which he should be distinguished, but of the great sufferings he should endure; these,

^c 2 Tim. iv. 1, 2, &c. ^d Matt. xxiv. 9.

as it were, should be the evidence of his calling and the badge of his apostleship: *For, said his Master, I will show him how great things he must suffer for my name's sake.*^a Aware of this, *Paul* expected great sufferings in his Master's cause, and was fearless and tranquil in the prospect of them: *None of these things move me, said he, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received, not of men, nor at the schools, but of the Lord Jesus, to testify the gospel of the grace of God.*^c In *Paul* we behold strongly exemplified, the happy effect of a minister's faith in God's personal election of his people to grace and glory: *I endure all things, said he, for the elect's sake, that they may also, as well as himself, obtain the salvation which is in Christ Jesus, with eternal glory;* that is, he would at all hazards, preach the gospel to Jews and gentiles, and thereby encourage others to do likewise, that the elect might be called to the knowledge of their interest in Christ, and that, being called, they might be encouraged and advanced in their heavenly journey.^d For strength, however, thus to labor and suffer, the apostle relied not on himself but on his Lord and Master: *I can do all things, said he, through Christ who strengtheneth me.*^b And accordingly, when he would exhort *Timothy* to endure hardness as a good soldier of Jesus Christ, he wisely prefaced the exhortation with this needful and encouraging direction: *My son, be strong in the grace that is in Christ Jesus.*^e

^a Acts ix. 15, 16. ^c Ibid. xx. 24. ^d 2 Tim. ii. 10. ^e Philip. iv. 13. ^f 2 Tim. ii. 1. 3.

Again. Gospel-ministers, in declaring and doing the will of God, must, like the levitical priests, be strictly impartial. In faithfulness to the unregenerate, whether rich or poor, noble or ignoble, and whether, to us, known or unknown, friends or foes, we must show from the Scriptures, that however diversified in other respects, they are all *dead in trespasses and sins*—that, as such, they are under the condemnatory sentence of God's righteous law, and that they must be born of his Spirit and justified in his Son, or perish for ever : *for by one man sin entered into the world and death by sin ; and so death passed upon all men, for that all have sinned ; nay more, by the offense of one, judgment came upon all men to condemnation.*^k Except, therefore, a man be born again, he cannot see the kingdom of God ; and except he be justified in Christ, he cannot be saved ; there being no *salvation in any other.*^l And, in addressing delinquent professors, we must not palliate the faults of some, because they are our fleshly relatives or particular friends, or because they are distinguished by wealth, talents or influence ; nor aggravate the faults of others, because they have no such claims or advantages ; but must deal with the consciences of all according to divine direction, *without preferring one before another ; doing nothing by partiality.*^m Nor can gospel-ministers, without incurring their Master's displeasure, and forfeiting the promise of his presence and sanction, withhold from their hearers, Jews or gentiles, any thing which He hath commanded them to teach : "Go ye," saith

^k Rom. v. 12. 18. ^l John iii. 3. 7 and Acts iv. 12. ^m 1 Tim. v. 21.

he, "and teach all nations," that is, publish to them, according to the Scriptures, their lost condition and the only way of salvation; "baptizing them" (not all the individuals of all nations, as such, but *them*, among all nations, whom they should find giving evidence of having received the truth *with faith and love*) "in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo," (they continuing to do so,) "I am with you alway, even unto the end of the world."^a

Thirdly, In certain respects, moreover, the sons of *Levi* were typical of the saints in common, under the gospel-dispensation.

Like the Levites, all the regenerate are of those whom God hath chosen and taken as his first-born, or heirs;^o and *being* (as believers) *justified freely by his grace, through the redemption that is in Christ Jesus*, they are openly *made heirs according to the hope of eternal life*.^p

As the Levites, by divine order, *were given to Aaron and his sons*,^q so, by divine influence, the elect, at their conversion, become visibly the property, and willingly the disciples of the Lord Jesus, the great *High-priest of our profession*, and cheerfully and cordially the adherents and helpers of *his sons*, his gospel-ministers. So saith the apostle concerning believers in Macedonia: *they first gave their own selves to the Lord, the Lord Christ, and [then] to us by the will of God*. Hence *the riches of their lib-*

^a Matt. xxviii. 19. 20. ^o Num. iii. 12. Heb. xii. 23. Comp. Rom. viii. 17. ^p Rom. iii. 24. Titus iii. 7. ^q Num. viii. 19.

cravity toward the cause of Christ, and especially in ministering to the relief of his needy members.*

Were *the children of Levi* all carefully *numbered*? Let this remind us of the care which God takes, that all whose names he wrote in *the Lamb's book of life, from the foundation of the world,*† are, in the order of time, by effectual vocation, *written among the living in Jerusalem,*‡ that so they may all be reckoned as such, when he shall *make up his jewels* at the last day. Nor can one be lost or missing: for *the Lord himself shall count, when he writeth up the people that,* to the last individual of them, *this man was born there.*§

Did God require that the Levites should be ceremonially *clean*?¶ How much more doth he require that all whom he hath *called to be saints* should be morally *clean*: *Be ye holy, saith he, for I am holy.*‡ We are not only Levites, but also *priests unto God,*‡ and though, as believers under the gospel, whether ministers or private christians, we are not forbidden to approach dead bodies or to attend funerals, which (with certain exceptions) were unlawful to the levitical priests;‡ yet we are most solemnly cautioned against whatever those deadly things mystically signified; as any unnecessary association with those *dead in sin*—conformity to *the world that lieth in wickedness*, and all moral pollutions, which, as well as abolished ceremonies, are called *dead works.*§

In their administration of justice, too, the Levites

* 2 Cor. viii. 1—5. † Num. iii. 15. ‡ Rev. xiii. 8. § Is. iv. 3.
 ¶ Psal. lxxxvii. 6. † Num. viii. 6, &c. ‡ 1 Pet. i. 15, 16. Levit. xi. 44. § Rev. i. 6. † Levit. xxi. 1—3. Ezek. xlv. 25. ‡ Heb. ix. 14. Rom. xii. 2. § 2 Cor. vi. 14—18.

fitly typified the members of the gospel-church, in the conduct which they ought to observe in the administration of ecclesiastical discipline. Herein the saints are judges;^c and all, both ministers and private members, should seek to be governed by that *wisdom which is from above*, and which is *without partiality* toward relatives or friends, rich or poor.^d In short, we should endeavor, like the Levites, to *observe the word of the Lord* in all things, as the rule of our procedure, and to *keep his covenant*, by which we are bound to him and to one another. This is to *keep the unity of the Spirit in the bond of peace*. Eph. iv. 3.

Having considered the deportment of the Levites both literally and typically, I proceed, in like manner, to consider,

II. Their *work*. Much of this, indeed, has been necessarily anticipated in exhibiting their deportment. What remains consists of two parts—*teaching* and *offering*.

FIRST, *teaching*: “They shall teach Jacob thy judgments and Israel thy law.” The patriarch *Jacob* having received the new name of *Israel*,^e his posterity, the more certainly to identify them, are called both *Jacob* and *Israel*. This people, the Levites were to teach the judgments and the law of God. By his *judgments*, in this place, are evidently meant those *rules* which he gave for the civil government of Israel, and which constitute what we commonly call the *judicial law*;^f and by his *law*, as here distinguished therefrom, I understand his *commandments*, both moral and ceremonial, by which

^c 1 Cor. vi. 1—3. ^d Jas. iii. 17. ^e Gen. xxii. 28. ^f Exo. xxi. 1.

he expressed and defined his will respecting their moral and religious obligations to him.* These judgments and commandments, the levitical priests, by divine authority explained to Israel, and solemnly urged their observance of them; *they taught all Israel,*† and thereby *caused the people to understand the law.*‡

Among the levitical teachers, the high-priest was pre-eminent. Of him especially, it was said from heaven, *The priest's lips should keep knowledge, and they (the people) should seek the law at his mouth; for he is the messenger of the Lord of hosts.*§ In his work, therefore, as well as in his deportment, the high-priest was manifestly a type of Christ; *in whom are hid all the treasures of wisdom and knowledge;*¶ who, not only as a Saviour but also as a Teacher, is eminently *The Messenger of the Lord of hosts*, to his people, and who are required to *seek and receive the law*, the revealed will of God, *at his mouth*; for more than once was it proclaimed from the excellent glory, "This is my beloved Son; *hear him.*"‡ As a preacher, during his public ministry, *Jesus went about all Galilee, teaching in their Synagogues, and preaching the gospel of the kingdom*; nay, was accused by his nation, of doing the same *throughout all Jewry.*¹ But he is a teacher in a higher sense than merely as a preacher; He is *the Lord* who *gave the word*—He gave, and still gives all inferior teachers¹—and from him comes the unction of the

* Exo. xxxiv. 28. Levit. xxvii. 34. Comp. Num. xxxvi. 13.

† 2 Chro. xxxv. 3. § Neh. viii. 7. Comp. Levit. x. ii. † Mal. ii. 7. ¶ Col. ii. 3. ‡ Matt. iii. Mark ix. 7. ¹ Matt. iv. 23. Luke xxi. 5 ² Pral. lxxiii. 11. ¹ Eph. iv. 11.

Spirit, by which sinners are made wise unto salvation.^m Thus, according to promise, He emphatically *teacheth* lost sinners *to profit*, and *leadeth* them *in the way they should go*.ⁿ

The other priests, however, were also teachers ;^o though as under the keeping and direction of the high-priest.^p And as thus employed, they were types of gospel-ministers, who are teachers, by the authority and direction of Christ, our great High-priest. Matt. xxviii. 19.

As the levitical priests were required to teach, not any inventions or discoveries of their own, but the *judgments* and the *law* of God : so gospel-ministers are not *authorized* to originate any doctrine or ordinance, or to omit or alter any of those revealed, but to *Preach the word* ; remembering that *all Scripture is given by inspiration of God*.^q

The word which gospel-ministers are to preach, consists of two general branches, the *legal* and the *evangelical* ; the former called the *law of works*, the latter, the *law of faith*.^r But, preparatory to their teaching these, they must necessarily have an understanding of them ; for otherwise, like the jewish doctors, they will be found *desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm*,^s and, like the false apostles, preaching *another gospel*, and laboring *to pervert the gospel of Christ*.^t Nor is it sufficient for them to have an understanding of law and gospel merely in theory ; *this* the unregenerate may have ; they

^m 1 John ii. 20. 27. ⁿ Is. xlviii. 17. ^o Levit. x. 11. ^p Num. viii. 19. ^q 2 Tim. iii. 16. 17. iv. 1. 2. ^r Rom. iii. 27. ^s 1 Tim. i. 7. ^t Gal. 1. 6—8.

may collect it from the letter of Scripture and the writings of men ; and so may *hold the truth in unrighteousness* ;^a but they must have an understanding of both law and gospel in experience ; *through the law*, they must have become *dead to the law*, to all hopes of obtaining justification by their obedience to it, and must have realized in their own souls, that *the gospel is the power of God unto salvation to every one that believeth*.^v

Now, men who have so learned the truth, and who are endued with such gifts of the Spirit as render them *apt to teach*, (and none but such are divinely called to this work,) are qualified to *preach the word* in both its branches, and should do it *as in the sight of God*, to whom they must give an account of their stewardship.

In preaching the legal branch of the word, they should, as occasion offers, show

1. That the moral duties, which God by the *written law* requires of mankind, both toward himself and one another, are essentially the same that he required by the *law of nature*, which he originally inscribed on the heart of man²—that the written law, nevertheless, by corroborating and enforcing the law of nature, makes these requirements the more manifest, and thereby renders transgression and rebellion the more criminal ; also that the final judgment of those who die in their sins, will be in just proportion to the light they shall have had, as having lived under the written law, or without it. Rom. ii. 12.*

^a Rom. i. 18. ^v Ibid. ver. 16. * See Ser. iii. p. 129—133.

2. That God's moral requirements, like his perfections whence they emanate, are necessarily immutable and eternal; and that his positive injunctions, as they proceed from his sovereign will, can never, of right, be changed or dispensed with, but by a new revelation of his will. Consider Gen. xxii. 2. 12. and Col. ii. 14. 16. 17*. And hence,

3. That although the ceremonial law is *abolished* and *done away in Christ*,[†] and the judicial law, at least *suspended* till the return of the Jews to their own land—nay, though the whole Jewish economy is supplanted by a new dispensation, yet, that God's moral requirements remain the same; for, as they were not originated with the *Sinaitical* dispensation, so they underwent no change by its abrogation; and, tried by these, as a standard of moral perfection, *every mouth*, both as to pleas and excuses, must be *stopped*, and *all the world become* evidently *guilty before God*.[‡]

Thus understanding God's moral requirements and the condition of mankind in relation to them, and having felt the condemnatory sentence of his holy and righteous law in their own consciences, ministers of the word can never encourage those they address, to trust in their own obedience to that law for justification before God; but, on the contrary, both according to the word and their own experience, must assure them, that the law entering into the enlightened understanding, *worketh*, not *peace*, and *hope*, and *life*, but *distress*, *despair* and *death*—yea *wrath*, that is, alarming apprehensions of the wrath

* See Ser. iii. p. 129. † 2 Cor. iii. 13, 14. ‡ Rom. iii. 19.

of God ;^a and hence, they labor to convince them, that *by the deeds of the law there shall no flesh be justified*—that *by the law*, rightly understood, *is the knowledge of sin*, in heart and life;^b and that *as many as are of the works of the law*, that is, are seeking to be justified by their legal performances, *are under the curse.*^c

The *law of works*, thus explained and understood, makes way for the entrance and reception of the *law of faith*, that is, the gospel ; which is so called because *therein is the righteousness of God revealed from faith to faith*^d—from one degree of faith to another ; or rather, from the faithfulness or veracity of God, (sometimes called his *faith*, Rom. iii, 3.) to the grace of faith wrought in the soul by the Holy Spirit. By the righteousness of God, thus revealed, is meant that righteousness which is the result of Christ's obedience and sacrifice ;^e and which is stiled the *righteousness of God*, not only because Christ, the author of it, is God, but because it is that righteousness which God the Father accepts as satisfactory to his law and justice, and which, to all in whom he works faith to receive it, he imputes for justification in his sight. Thus it is, that the *righteousness of God which is by faith of Jesus Christ, is unto all and upon all them that believe*, whether Jews or Gentiles ; *for*, in this national sense, *there is no difference* ;—all having alike sinned and come short of the glory of God, and all believers being (alike) *justified freely by his grace, through the redemption that is in Christ Jesus.*^f

^a Rom. iv. 15. vii. 9—13.

^b Ibid. iii. 20. ^c Gal. iii. 10.

^d Rom. i. 17. ^e Philip. iii. 9.

^f Rom. iii. 21—26.

In preaching the word, however, Gospel-ministers, knowing that God's moral requirements of mankind, as shown above, remain the same under the present dispensation that they were under the former, should faithfully urge them upon the unregenerate, in all their extent and spirituality; showing, nevertheless, that all who are saved, are saved by absolute grace—*grace reigning through righteousness unto eternal life, by Jesus Christ our Lord.*^c Some ministers appear to be afraid of doing the former, lest they should thereby seem to eclipse the latter. But this is a groundless apprehension; for, on the contrary, the more clearly God's moral requirements are exhibited, and thereby man's total non-conformity to them demonstrated, the more absolute and illustrious does that grace appear, by which any are saved.

Now God's moral requirements of mankind, manifestly include the following.

1. That they should love him with all their heart, and soul, and strength, and mind, and one another as themselves; which implies that they should honor, adore and worship God with all their powers, and severally desire, and endeavor to promote, the good of each other, even as their own.^a *On these two commandments*, said Christ, *hang all the law and the prophets.*¹ Nor can it be reasonably doubted, that human nature, as it came from the Maker's hand, was able and disposed to comply with these moral duties; for *God made man upright.*² In their fallen state, however, mankind, while unregenerate, are the very reverse of what they are re-

^c Rom. v. 21. ^a Luke x. 27. ¹ Matth. xxii. 40. ² Ecc. vii. 29.

quired to be; *the carnal mind is enmity against God;*¹ and all, as under its dominion, are *hateful* and *hating one another*.² God, therefore, most justly requires of them,

2. 'That they should *repent*, that is, return to him from whom they have so basely revolted. This he has constantly required of all to whom he has granted his written word, or sent his public servants. Of the Jews, to whom he granted his Oracles and sent his prophets, he required this under the old dispensation; saying to them, *Repent, and turn yourselves from your idols; and turn away your faces from all your abominations; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel.*' The Gentiles, it is true, during that dispensation, were not so called; for though, having abused the light of nature, *their foolish heart was darkened*, they were left in their stupidity, to debase themselves more and more:³ *the times of this ignorance* in them, *God winked at*, that is, *overlooked*, as *μελεδω*, the word used, properly signifies; and the sense is, that having giving them no revelation, nor sent any prophets among them, he did not thereby call them to repentance, nor exact of them an improvement of such means; but *now*, having sent his Son into the world, and having, through him, broken down the *partition wall* between Jews and Gentiles, and authorized the extention of the Scriptures and the preaching of the gospel to all the world, *God herein commandeth all men*, men of all nations, *every where to repent*.⁴ *μετανοειν*, the word here rendered *Repent*,

¹ Rom. viii. 7. ² Titus iii. 3. ³ Eze. xiv. 6. xxxiii. 11. ⁴ Rom. i. 21. &c. ⁵ Acts xiii. 30.

is the same with which the SAVIOUR, as well as the *Baptist*, began his public ministry.⁴ It signifies *Reform*, that is, *change* your mind and your practice. That it imports a change of mind, producing a change of conduct, is plain from the use of נִחַם *nicham*, the Hebrew word to which it often corresponds in the Septuagint. See Jer. xxxi. 19, and compare Ezk. xviii. 30.

Such was the repentance which God required of the Jews: *For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground and sow not among thorns. Circumcise your hearts to the Lord, &c. lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.*⁵ *Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart: for why will ye die, O house of Israel?*⁶ *Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God.*⁷

Nor could either *Christ* or *John* have meant any thing less by the injunction, *Repent ye; for the kingdom of heaven, the gospel-church, is at hand*, into which they could not of right enter, without such repentance; nor the *apostle*, when he said, *God commandeth all men every where to repent*, under the awful consideration of a general judgment: *Because he hath appointed a day in the which he*

⁴ Matth. iii. 2. iv. 17. ⁵ Jer. iv. 3, 4. ⁶ Ezek. xviii. 30, 31.
⁷ Joel ii. 12, 13.

will judge the world in righteousness, &c. Acts xvii. 30, 31. Moreover, God requires of mankind,

3. That they should believe what he has revealed. Like *Adam* and *Eve*, all their posterity dishonor God, by disbelieving Him *who cannot lie*,^a and believing Satan, who has been a *liar* and a *murderer* from the beginning;^b nothing therefore could be more right and reasonable, than God's requirement that mankind should believe, according to the degrees of revelation with which he has favoured them. Nor has he required this, but upon sufficient evidence. The heathen may read in the volume of nature, all that, as such, they are required to believe.^c And though all who live under the light of revelation are required to believe in this light; yet they are not required to believe in it upon the authority of men, but upon the authority of God. The writings of Moses are to be believed, because of the miracles which God wrought by him, in Egypt, at the Red sea, and in the wilderness, and especially on account of the intercommunity which He held with him, before the eyes of the Israelites, on mount Sinai. The prophetic writings are to be believed, because God spake by his Spirit in the prophets.^d And much more abundantly is the divine authority of the New Testament-writings established, by the record of miracles wrought by Christ and his apostles: *These are written, that ye might believe that Jesus is the Christ, the Son of God.*^e

To deny the truth of the Holy Scriptures, therefore, is to deny the veracity of God, and to

^a Heb. vi. 18. ^b Gen. iii. 4—6. John viii. 44. ^c Rom. i. 19, 20. ^d Exo. xix. 9. 16—26. ^e Neh. ix. 30. Zech. vii. 12. ^f John xii. 31.

treat with contempt the only method of Salvation which he has provided and revealed: *He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.* The disbelief of divine revelation, then, must be highly provoking to God and injurious to sinners. *Condemned already* according to the law, mankind increase their guilt and augment their future punishment, by their contempt of the gospel: *This is the condemnation*, that is, the aggravation of it, *that light is come into the world and men loved darkness rather than light, because their deeds were evil.* To the Jews, under the old dispensation, the consequences of their disbelief of God and distrust of his promised salvation, were exceedingly calamitous: *a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his salvation*; meaning, either that they trusted not in God for his providential salvation of them, but leaned on their national allies, the Egyptians and others, or, that they trusted not in the MESSIAH, who is *God's salvation*, but in the rites and ceremonies which only prefigured him, or in the oral law, consisting of the traditions of their elders.⁴ How terrible, then, must be the fate of gospel-despisers, when *the Lord Jesus shall be revealed from heaven taking vengeance on them that know not God and obey not the gospel!*^a

Faithful heralds of the cross, therefore, *knowing the terror of the Lord, persuade men*, to credit the

^b 1 John v. 10. ^c John iii. 19. ^d Psal lxxviii. 21, 22. Comp. Numb. xi. 1—3, Nahum; i. 6. Psal. xcv. 8. 11: Heb. iii. 17—19. ^e 2 Thess. i. 7.

sentence of condemnation under which they lie, and *warn them to flee from the wrath to come*; yes, when duly affected with their deplorable condition, we labor, as opportunities offer, to convince them of their guilt, and danger, and helplessness, and to excite them to abandon every other refuge, and to look for salvation alone by Christ; *whom we preach, warning every man, and teaching every man, in all wisdom; that we may present every man we address perfect in Christ Jesus.*^c For, if a minister had before him some out of every nation under heaven, he must consider them all alike undone and helpless—could preach to none of them any other than *the common salvation*—and, relying on the Holy Spirit to apply the word according to covenant design, would endeavor to bring every one to an unreserved dependence upon Christ for acceptance with God. See Acts iv. 12. Rom. x. 12. and Jude, Ver. 3.

Thus Christ himself preached: *Repent ye*, said he, *and believe the gospel*; Mark i. 15. Thus his disciples preached: *They went out and preached that men should repent*; Ibid. iv. 12. And the ministerial labors of *Paul* consisted in *testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ*. Acts xx. 21.

Gospel-ministers, however, while they should faithfully proclaim and inculcate *repentance toward God and faith toward our Lord Jesus Christ*, should be careful always to do it consistently with the following revealed facts: viz.

1. That repenting and believing are not conditions for the performance of which we are to be justified

^c 2 Cor. v. 11. *Matth.* iii 7, 8. ^c Col. i. 28.

before God. So understood, they would occupy the place of Christ, who alone is THE LORD OUR RIGHTEOUSNESS.^b But they are duties which, *saved or lost*, we owe to God, as being the subjects of his moral government. In his law, as noticed before, he requires that we should love him with all the heart, &c. and consequently, that having wickedly revolted from him, and denied his veracity, we should penitently and cordially return to him, and believe as certainly true, whatever he has revealed; thus casting ourselves upon his mercy in Christ Jesus. See Luke xxiv. 47 and Acts xxvi. 20.

2. That so repenting and believing, though not *conditions*, are indispensable *characteristics* of an *experimentally saved state*. For *the stout hearted*, the impenitent, *are far from righteousness*; and the *unbelieving* are among the characters, who, dying such, *shall have their part in the lake that burneth with fire and brimstone.*^c *He that believeth not shall be damned.* Mark xvi. 16. And,

3. That such repentance toward the divine Majesty and faith in the divine record, as God requires of *all* to whom he grants his word or sends his ministers, *none* are capable of, in their *carnal state*; for, *as the carnal mind is enmity against God*, it is impossible that any, while under its dominion, should cordially return to him, or, with love and approbation, receive his revealed truth, either in the law or in the gospel. See Col. i. 21. and 2 Thess. ii. 10. Nevertheless,

4. That neither the divine requirement of these duties, nor the ministerial inculcation of them, is

^b Jer. xxiii. 6. ^c Is. xli. 12. ^d Rev. xxi. 8.

vain or unprofitable. They serve—1. To apprise mankind of the moral obligations which they are under to their Creator, and to admonish them, that while persisting in their rebellion against him, they are, *after the hardness and impenitence of a carnal heart, treasuring up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God.*¹—2. To restrain and moralize the wicked, and thereby to promote their own good and the good of the commonwealth: *Righteousness exalteth a nation; but sin is a reproach to any people.*²—3. To assure sinners, that they must be regenerated in order to be happy; for without this gracious change, they can never become reconciled to God, and without reconciliation to Him, they must necessarily be miserable both here and hereafter. They must be so here: *The wicked are like the troubled sea, when it cannot rest.—There is no peace to the wicked.*³ And they must be infinitely more so hereafter: *He that believeth not the Son shall not see life; but the wrath of God abideth on him.*⁴ And—4. To excite those in whom the good work of grace is begun, to labor after compliance with these requirements; and, in thus laboring, they, being spiritually illuminated, discover more fully their depravity and impotency, and thereby their entire dependence upon divine influence, to enable them to exercise true repentance toward God, and an appropriating faith in our Lord Jesus Christ.

Nor do God's moral requirements of mankind suggest any thing inconsistent with his absolute grace in

¹ Rom. ii. 5. ² Prov. xiv. 34. ³ Is. lvii. 20, 21. ⁴ John iii. 36.

the effectual calling of his elect. To suppose, as many do, that a divine command, necessarily implies an *innate ability* in those commanded, to comply—is to suppose, that all the miracles of Christ and his apostles were mere *tricks* or *pious frauds*, produced by concert with their patients. For instance: when Christ said, *Lazarus come forth*,^p if Lazarus had an *innate* power to comply, he was not dead, though he had lain four days in the grave; and his coming forth was not miraculous, but natural. Again; when He said to the man sick of the palsy, *Arise—take up thy bed and go thy way*,^q if the man had an *innate* power to do so, he was not a *paralytic*, but a *hypocrite*, who might as well have risen and walked before as then. But the truth is, that in each case, and in every similar one, nothing depended upon the patient, but all upon the divine energy which accompanied the word of him who spake. Hence it was that *dead Lazarus lived and came forth*, and that the *helpless* paralytic, *rose and walked*. Happy illustration of what the same Lord Jesus, in a way of grace, accomplishes in the spiritual resurrection of morally dead and helpless sinners! *The dead*, said he, *shall hear the voice of the Son of God, and they that hear shall live.*

The same also, may be observed of the miracles wrought in the name of Christ, by his apostles: He commanded them, saying, “Heal the sick, cleanse the lepers, *raise the dead*, cast out devils.” Now, whoever supposed that they possessed a *natural ability* to do these things? Yet, by the command,

^p John xi. 43. ^q Mark ii. 11. ^r John v. 25. ^s Matt. x. 8.

they were assured that divine power would accomplish them, through their instrumentality. Herein, Christ gave a most pertinent illustration of the use which he makes of his ministers in the calling of his people. Accordingly, having by a parable set forth the vain excuses made by many of the Jews, for not attending his gospel, and the success which, nevertheless, it had among that nation, he said unto the servant (a representative of gospel-ministers,) *Go out into the high ways and hedges*, that is, among the Gentiles, *and compel them to come in'*—not by force of arms, but by the power of the Holy Ghost, which gospel-ministers are hereby assured will attend their labors and render them effectual to this end. So the event proved. For the ministers of the word being dispersed abroad, and employed in *preaching the Lord Jesus—the hand*, the Spirit of the Lord was with them, and a great number believed, and turned unto the Lord. Acts xi. 21.

After all, therefore, the heralds of salvation should labor chiefly to make known and to illustrate the *unsearchable riches of Christ*, and the *absolute grace of God* in him, toward the *chief of sinners*. By God's absolute grace, I mean his pure, unconditional favor—his favor, which has no dependence upon any good thing as prerequisite in the nature or the lives of its objects; and which, therefore, is favor toward them, considered not only as *undeserving*, but as *ill-deserving*—yea as *hell-deserving*.^a

As such the elect of God were considered, when Christ paid the ransom price for them: *for when we*

^a Luke xiv. 16—24. ^b Rom. iii. 9—27. 1 Thess. i. 10.

*were yet without strength, to repent, to believe, to love, or to obey, in due time, the time stipulated in the everlasting covenant, Christ died for the ungodly.**

As such, too, they are found at the time of their effectual calling: *When I passed by thee, saith the Lord, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live.†* The same, likewise, is acknowledged by an apostle for himself and the called whom he addressed: *God, saith he, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us, &c.‡* This, as observed by the same apostle, God accomplishes by his Spirit, granted through the Mediator: *Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed upon us abundantly, through Jesus Christ our Lord.§* *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give, through him, repentance to Israel, and forgiveness of sins.¶* For the Holy Spirit, granted through Christ to his redeemed, produces in them that faith by which *they look upon him whom they have pierced and mourn with a godly sorrow for their sins; yet, believing, they receive the manifestation of forgiveness, and rejoice with joy unspeakable and full of glory.* 1 Peter i. 8.

Thus, what God requires in the law, he freely bestows in Christ and reveals in the gospel. In the

* Rom. v. 6, 8. † Ezek. xvi. 6. ‡ Eph. ii. 4, 5. § Titus iii. 5, 6.
¶ Acts v. 31.

law he requires a perfect righteousness: in the gospel, he reveals such a righteousness—even the righteousness of Christ; and his imputation thereof to believers, is called *the gift of righteousness*.^b According to the covenant of works, he requires of man, *a new heart* and *a new spirit*;^c and, according to the covenant of grace, brought to light in the gospel, he graciously bestows these very blessings,—nay, bestows them upon the very people of whom he demanded them.^d According to the law, he requires us to love him; and according to the gospel, he enables us to love him—he sheds abroad *his* love in our hearts, *by the Holy Ghost given unto us*.^e Hence, *We love him because he first loved us*.^f

Nor are we any less dependent on absolute grace after called, than before. In our fallen nature, there still *dwelleth no good thing*; and hence *when we would do good, evil is present with us*.^g The world, the flesh, and the devil, are constantly engaged against us; and though eventually *we are conquerors and more*, yet we are so only through *him that hath loved us and given himself for us*.^h Our perpetual standing before God, is in the finished and everlasting righteousness of Christ.ⁱ The pardon of our daily faults is for Christ's sake; whose atoning blood, in reference to divine justice, cleanseth us from all sin.^k Having no resources of our own, we are every moment entirely dependent on *the grace that is in Christ Jesus*.^l All we have hitherto received, has emanated from him: *Of his fulness*

^b Rom. v. 17. ^c Ezek. xviii. 31. ^d Ibid. xxxvi. 25—32.

^e Rom. v. 5. ^f 1 John iv. 19. ^g Rom. vii. 18—21. ^h Ibid. viii. 37. Eph. v. 2. ⁱ Rom. v. 2. ^j 1 John i. 7. ^k 2 Tim. ii. 1.

have all we (believers) *received*;^m and, blessed be his name, we are encouraged to hope that from the same fulness we shall continue to receive; *He giveth more grace*,ⁿ *even grace to help in every time of need*.^o Hence we have all our strength for doing and suffering the will of God: *Without me*, saith Christ to his disciples, *ye can do nothing*;^p but, strengthened by him, *we can do all things*.^q The church, like ancient Israel, at every stage of her pilgrimage, may raise her *Ebenexer* and say, *Hitherto hath the Lord helped us*;^r and every member thereof, with the grateful apostle, may exclaim, *By the grace of God I am what I am*.^s Nor can the provisions of grace in Christ ever fail; *for it pleased the Father*, in a perfect prevision of whatever his people would need, *that in Him should all fulness dwell*.^t In *Him* provision was made, not only for our requisite supplies during our militant state, but also for our safety in death, and our happy and glorious settlement in heaven. At death, *we fall asleep in Jesus*,^u and our ransomed souls become associated with *the spirits of just men made perfect*;^v and at the resurrection, *our vile body shall be changed, and fashioned like unto his glorious body*,^x and we shall be settled in the full enjoyment of that *eternal life*, which has no dependence upon our worthiness, but is *the gift of God, through our Lord Jesus Christ*.^y

Gospel-ministers, moreover, must teach *the obedience of faith*^z—that obedience, which is the fruit

^m John i. 16. ⁿ Jas. iv. 6. ^o Heb. iv. 16. ^p John xv. 5. ^q Philip. iv. 13. ^r 1 Sam. vii. 12. ^s 1 Cor. xv. 10. ^t Col. i. 19. ^u 1 Thess. iv. 14. ^v Heb. xii. 23. ^x Philip. iii. 21. ^y Rom. vi. 23. ^z Ibid. xvi. 26.

and evidence of a living faith. *The faith of God's elect* distinguishes its subjects, by leading them to *the acknowledging of the truth which is after godliness.*^a It is that faith, which God, in all to whom he gives it, renders effectual to the *purifying of their hearts* from evil motives, as well as from legal hopes^b—that faith, which, in all who possess it, *overcometh the world,*^c and *worketh*, not by terror, but *by love*^d—love to Christ, his truth and his church. Loving Christ, they cheerfully obey him; *the love of Christ constraineth us*;^e—loving his truth, they *abide and walk in it*;^f—and, loving his church, they *desire to dwell in it all the days of their life, to behold the beauty of the Lord, and to inquire in his temple.*^g The obedience of faith is the evidence which Christ requires of our love to him: *If ye love me*, saith he, *keep my commandments*;^h by which are meant, not only his gospel-ordinances, but also all his gospel-injunctions, respecting holy and useful living; even all christian duties comprehended under the terms *work of faith and labor of love.*ⁱ While, therefore, the ministers of Christ should constantly remind believers of gospel-promises, to promote their comfort,^k they should, with equal constancy, remind them of gospel-precepts, to promote their obedience.^l* But,

^a Titus i. 1. ^b Acts xv. 9. ^c 1 John v. 4. ^d Gal. v. 6. ^e 2 Cor. v. 14. ^f 2 John, verses 4. 9. ^g Psal. xxvii. 4. Comp: 2 Cor. viii. 5. ^h John xiv. 15. ⁱ 1 Thess. i. 3. Comp. Gal. vi. 10. Heb. xiii. 16. Titus. ii. 11, 12. ^k Is. xl. 1, 2. Rom. viii. 28—39. Eph. i. 3. 2 Cor. i. 20. Philip. iv. 19. ^l 1 Tim. iv. Titus iii. 1 Pet. iv. and 2 Pet. i. and iii. chapters.

* To harmonize God's moral requirements of mankind, with

SECONDLY, *Offering* also belonged to the official work of the Levitical priests. This was of two kinds—*incense* and *sacrifice*.

1. *Incense*: "They shall put incense before thee," that is, before the Lord; for the golden altar, upon which they were to put the incense, though, situated in the *holy place*, "without the veil," stood immediately facing the ark, (situated in the *most holy place*, "within the veil,") upon the lid of which, called the mercy-seat, appeared the *Shecheenah*, the symbol of the divine presence: and, standing before *that*, it was said to be *before the Lord*. Levit. xvi. 18.†

This altar has commonly been considered as a type of Christ. In this I cannot concur. For the altar itself became defiled by the sins of Israel, and the high-priest was required to make an annual atonement for it, by the blood of the sacrifices offered on the day of expiation;™ but, if Christ

his sovereign grace in the effectual calling of his elect, and to exhibit *both* in agreement with the general tenor of his word, are difficulties, for the solution of which, many volumes have been written by the most distinguished polemics. To reflecting readers, therefore, it will not seem strange, if, in this humble effort thereat, made in a mere branch of a Sermon, they should discover many deficiencies and some discrepancy. Yet, the importance of *any light* on a subject, confessedly much embarrassed with knotty questions, it is hoped will plead my excuse for having extended this branch of the discourse, to a length so disproportionate to its other members.

† See Ser. ix. Note on p. 269, and that on pp. 278, 279. Also Exo. xxvi. 33—35. and Levit. xvi. 2.

™ Levit. xvi. 18, 19. 33. Comp. Exo. xxx. 10.

himself could become morally defiled, by whom could an atonement be made for him? In the altar of incense therefore, I behold a figure of the *throne of grace*; which, like the altar of incense, by the sins of national Israelites, becomes defiled by the sins of spiritual Israelites, and especially, by their irreverence, legality, insincerity, and wanderings of thought and affection, during their attempts to pray; but for which, as well as for all their other sins, Christ made an atonement, when by *the one offering up of himself, he perfected for ever them that are sanctified.*^a

That the altar of incense typically implied a Mediator, is indeed evident; for, in this relation to Israel, the high-priest officiated before it; burning incense thereon daily, morning and evening—even a *perpetual incense in all their generations*;^o and in doing which, he typified Christ, the Mediator of spiritual Israel, in whose name and mediation, believers, in all their generations, being *made priests unto God*, present to him their supplications at the throne of grace, not only morning and evening, but at all times, and find a gracious audience and acceptance.^p No man, perhaps, has ever understood the typical design of the offering of incense upon the golden altar, better than David did; and it is manifest that he contemplated it as an emblem of prayer; for addressing the Lord, he said, *Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.*^q And accordingly, while the

^a Heb. x. 14. ^o Exo. xxx. 7, 8. ^p John xvi. 23. Rev. i. 6.

^q Psal. cxli. 2.

priest was burning incense in the holy place in the temple, "the whole multitude of the people were praying without," in the court Israel.[†]

The high-priest, however, burnt incense also in the *holy of holies*, within the vail ;[‡] in which he was a type of Christ, who *entered into heaven itself*, of which that *most holy place* was a *figure*, there to *appear before God for us*, and that as our intercessor.[§] *There*, with the *much incense* of his acknowledged merits, he perfumes and recommends the *prayers of the saints*, and renders them *odors* before the throne.[¶]

Moreover, on an extraordinary occasion, when a pestilence had begun to rage in the camp of Israel, the high-priest, by divine order, and in great haste, *took fire from the altar*, that of burnt-offerings, and kindled incense in the midst of the congregation ; whereby the plague was stayed.[‡] Thus, when the church, on account of the prevalence of heresy, or immorality, or schism, among her members, is in imminent danger, Christ interposes his mediation, which, in virtue of his vicarious sufferings, typified by the fire taken from the altar, is ever effectual on her behalf. Hence, the threatened judgment is averted, or, if begun, it is stayed. See Dan. xii. 1. Zech. iii. 2. 1 John ii. 12.*

[†] Luke i. 9, 10. [‡] Levit. xvi. 12, 13. [§] Heb. ix. 24: [¶] Rev. v. 8. viii. 3, 4. [‡] Num. xvi. 46—48.

* In regard to the offering of incense, it may be useful, by the way, to remark the following particulars : to wit,

1. That [wherever presented, it was to be *burnt* ; and that the fire for this purpose, though the injunction is not in every instance

But the evangelical instruction, directly to be gathered from this type, is—1. That, as the Levitical

specified, was always required to be taken from off the altar; [see Exo. xxx. 7, 8. Levit. xvi. 12. Num. xvi. 46. and 2 Chron. xiii. 11;] by which altar is meant that whereon the sin-offerings were burnt; hence called the altar of *burnt-offerings*. See Exo. xxxviii. 1. and xl. 6. 29. Hereby we are taught, that whenever or wherever we pray, the success of our petitions depends upon the sacrifice of Christ, who was exposed to the fire of incensed Justice due to us for our sins; yea, that the intercession of Christ himself in our behalf, derives its efficacy from his vicarious sufferings in our law-place: he is our *availing Advocate*, because he is our *propitiatory sacrifice*; 1 John ii. 1, 2. By this type we are also taught, that to pray with fervor and hope, we must first, like the priests, go to the altar of *burnt-offering*; that is, meditate on the sufferings of Christ, as our substitute. Here, having our hearts softened by the fire of the cross—our minds humbled under a sense of our sins for which Christ, in that fire, atoned—and our faith strengthened by the consideration of the greatness and efficacy of his sacrifice—*our mouths become filled with arguments*—arguments drawn from his person, his offices, his relations, his obedience, and his death—and especially, from his resurrection and ascension; whereby the atonement which he made for the sins of his people, was recognized in heaven, as satisfactory to divine Justice. Thus we come to *have boldness and access with confidence, by the faith of him*; knowing that *we enter into the holiest by the blood of Jesus*. Eph. iii. 12. Heb. x. 19.

2. That *incense* was never burnt, either on the *golden altar* or *within the vail*, to satisfy the claims of incensed Justice. This could be done only by *sacrifice*, and *that* such as God had appointed. Hence, let us learn never to think of our prayers at the throne of grace, nor even of the intercession of Christ for us in heaven, as the meritorious cause of our pardon; but of our prayers, as the ordinary means, and of the intercession of Christ, as the instituted medium, through which we receive *forgiveness*, as an effect of that *peace*, which He, as the appointed and accepted *sacrifice*, made for us, by the *blood of his cross*. Col. i. 20. Accordingly, no *burnt-sacrifice* was to be offered on the altar of incense;

priests were required daily and repeatedly to put incense upon the golden altar; so gospel-ministers should be often and with sacred fervor, engaged at the throne of grace. And—2. That, in their preaching and exhortations, they should labor to excite

Exo. xxx. 9. The place appointed for this, was the *altar of burnt-offering*. Exo. xl. 29. How abhorrent to God, then, must be the *Romish mass*, in which it is pretended, that the “elements of the eucharist, transubstantiated into the body and blood of Christ, are offered as an expiatory sacrifice for the quick and dead.”

3. No *strange incense* was allowed to be offered on the golden altar; Exo. xxx. 9. By such incense, is meant any that was not prepared according to the divine prescription, given in the same chapter; see ver. 34—38; also any that was kindled with *strange fire*—fire not taken from the altar of burnt-offering. Levit. x. 1. Such are prayers not dictated by the Holy Spirit, *who maketh intercession for the saints according to the will of God*; Rom. viii. 26, 27; and which, consequently, are not made with fiducial reliance on the sacrifice of Christ for acceptance. Such prayers obtain no audience in heaven; for it is *only through Christ, and by the Spirit, that we have access to the Father*. Eph. ii. 18.

4. Both meat-offerings and drink-offerings, were excluded from the *altar of incense*; Exo. xxx. 9. Thus the prayers of those who expect to live by the merit of them, are rejected at the throne of grace. Is. i. 15. lxxv. 5. Luke xviii. 9—14. The priests, recollect, had their living, not from the *altar of incense*, but from the altar of *burnt-offering*. Levit. vi. 8—29. vii. 1—9. Comp. 1 Cor. ix. 13. x. 18. So believers *live*, not on their prayers, or by the merit of them; but on Christ crucified, received and trusted in by faith. Gal. ii. 20. The flesh and blood of Christ, so received, are *meat and drink indeed*. John vi. 55. Comp. Heb. xiii. 10. And,

5. That it pertained to none but priests, to offer incense upon the golden altar. This is evident from the case of *Korah* and his company, and that of *Uzziah* the king. Num. xvi. 40. and 2 Chron. xxvi. 16—21. So the throne of grace, (be it recollected,) is accessible to none but believers in Christ; by whom they are made *priests unto God*; Rev. i. 6. *No man, saith Christ, cometh unto the Father, but by me*. John xiv. 6.

and encourage their believing hearers, to be in like manner engaged at the same throne. Such a minister, and most eminently such, was the *Great High-Priest of our profession*. Christ, while he tabernacled on earth, spent much of his time in prayer.^a As man, he prayed for himself;⁷ and, as Mediator, he prayed for his people.⁸ And, as in these characters, he prayed much, so, in the character of a teacher, he frequently and pathetically excited and encouraged his disciples thereto, and gave them many directions therein.^a Such ministers, too, were his apostles. They, as appears by their History and Epistles, were much employed in offering the incense of prayer, both socially,^b and privately;^c and, like their blessed Master, in faithfully exciting and encouraging believers to pray, and in giving them directions for the acceptable performance of this duty.^d In these exhortations and directions given by Christ and his apostles, in relation to prayer, we, my christian hearers, are all deeply interested. And being thus exhorted, encouraged and directed, *Let us come boldly unto the throne of grace, that, offering there our incense of prayer, we may obtain mercy, and find grace to help in time of need.*^e

The priests, however, were to offer to the Lord, not only incense, but likewise,

^a Matth. xiv. 23. Mark xiv. 46. Luke vi. 12. ⁷ Psal. xxii. Matth. xxvi. 36—44. Heb. v. 7. ⁸ John xvii. ^a Matth. vii. 7—11. xxvi. 41. Luke xviii. 1—8. Matth. v. 44. vi. 5—15. ^b Acts i. 12—14. ii. 42. iv. 31. vi. 4. ^c Acts iii. 1. ix. 11. x. 11. xxii. 17. ^d Col. iii. 17. Rom. viii. 26, 27. Jas. v. 16. 1 Pet. iii. 12. Philipp. iv. 6. 1 Thess. v. 17. 2 Thess. iii. 1. Eph. vi. 18. 1 Tim. ii. 1, 2. 1 Pet. iv. 7. Jude, Ver. 20. ^e Heb. iv. 16.

2. *Sacrifice*: "And whole burnt-offering upon thine altar." In the order of time, the sacrifice was to precede the incense, and is more commonly mentioned before it. See Levit. xvi. 11—13, and 2 Chron. xiii. 11. This order, too, was required, by divine Justice, both in the type and in the antitype; for, as the acceptance of the incense depended upon the prior acceptance of a sacrifice; (Psal. lxvi. 15.) so the success of Christ's intercession for his people, and, of course, the success of their supplications in his name, were, in the economy of grace, made dependent upon the antecedent acceptance of his sacrifice in their behalf, either as stipulated in the covenant, or as actually offered upon the cross. See Is. xlii. 21. liii. 6. 11. Rom. v. 1. 10. Col. 1. 20. Nevertheless, in noticing these articles, as mentioned in the text, I thought proper to follow the natural order of the words.

Answerably, then, to the *whole burnt-sacrifice*,

1. Christ offered his *whole* human nature, soul and body, as a sacrifice for all the sins of all whom he represented. For, though *he was put to death only in the flesh*, his holy *soul* also, under a sense of the curse, the penalty of the law, due to his people, *was exceeding sorrowful*, it being filled and overwhelmed with the bitterest anguish, and which he knew could only terminate in its separation from his body. In a word, *he gave himself for us, and suffered the just for the unjust.*¹

2. His ministers should preach him *as such*; to wit, as a *whole* and *sufficient* sacrifice for sin; not

¹ Matth. xxvi. 38. 1 Pet. iii. 18.

knowing, that is, not making known *any thing* among sinners, as a ground of their hope, *save Jesus Christ and him crucified.*^c They should also preach him in his *whole* character; showing from the Scriptures, that, in his divine nature, he *thought it not robbery to be equal with God*, that is, the Father^b—that, in his human nature, he was *holy, harmless, undefiled*,—that, as the Substitute and Representative of the elect, he was *made under the law*, and, for them, *magnified it*, in his perfect life, and *made it honorable*, by enduring its righteous penalty, in his vicarious death^d—and that, being raised and glorified, he is proclaimed the *only Head of the church*,^e and the *final Judge of the world*.^f As such, therefore,

3. He should be received, trusted in, and acknowledged. Without attempting to add any thing to his *whole sacrifice*, or, to his *perfect righteousness*, we must, *as guilty and naked*, rely *exclusively* on the *former* for *pardon*, and, on the *latter* for *justification*, before God. And, while we trust in him as our complete REDEEMER and SAVIOUR, we should acknowledge him as our rightful SOVEREIGN, and follow him, as our revealed GUIDE and EXAMPLE; for he is the LEADER and COMMANDER of the *people*; and *hath left us an example, that we should follow his steps*. Is. lv. 4. 1 Pet. ii. 21.

To conclude. By the light of this subject, it must be evident,

1. That impenitent sinners have no reason to be offended at gospel ministers, when they pronounce

^c 1 Cor. ii. 2. ^b Philip. ii. 6. ^d Gal. iv. 4. 5. Is. xlii. 21. Gal. iii. 13. ^e Eph. i. 19—23. Col. ii. 19. ^f John v. 22. 27. Acts x. 42. xvii. 31.

them, as tried by the standard of God's perfect law, *unclean* and *unrighteous*; and, as such, *condemned already*. We only proclaim to them, what God in his word declares them to be.^a We cannot alter his law, nor better the case of those who are found under its condemnatory sentence. To cry *peace, peace* to them, in a state wherein there is *no peace*, but certain destruction,^b would serve only to deceive their precious souls, and to bring guilt on our own. See Ezek. iii. 18, 19. Besides, our addresses to them, however pointed and alarming—our descriptions of their guilt and danger, however vivid and fearful, are all accompanied with desires and prayers to God, for their conversion and salvation.^c 'There is, we know, a *peradventure* that *God will give them repentance to the acknowledging of the truth*;^d and therefore we preach to them, hoping and praying that our labors may be the means, in the hand of the Holy Spirit, of *turning them from the error of their way*, and of exciting them, in view of *the wrath to come*, to *flee for refuge to Christ Jesus, who came into the world to save sinners, even the chief*; and *who is able also, to save them to the uttermost that come unto God by him*. 1 Tim. i. 15. Heb. vii. 25.

2. How mild, compared with the government of national Israel, is the discipline of the gospel-church. Under the former, an offending Israelite was liable to fines and scourging—yea, in many cases, to death itself, and that by *stoning*,^e or *burning*,^f or by *the*

^aPsalm. xiv. 1—3. John iii. 18. ^bJer. vi. 14: 1 Thess. v. 3. ^cRom. x. 1, 2. Cor. v. 11. Col. i. 28. 1 Tim. iv. 16. ^d2 Tim. ii. 25. ^eNum. xv. 35, 36. Deut. xiii. 6—11. ^fJosh. vii. 25. Levit. xx. 14. xxi. 9.

sword of a brother, companion or friend.^c But under the latter, a delinquent is only to be *admonished*,^b *rebuked*,¹ and, at most, to be *put away*.² Moreover, a member of the gospel-Israel having been *overtaken in a fault*—nay, even one having *grossly fallen*, is, upon satisfactory evidence of repentance and reformation, to be restored to the fellowship and communion of the church.¹ These things, however, relate only to church-discipline. Members of churches, if they violate civil law, must, like other men, be accountable at the bar of civil justice; and *hypocrites in Zion*, dying such, must finally perish with *a world that lieth in wickedness*.^a And,

3. Persons standing in church-relation, if they walk disorderly, have no just cause of complaint when gospel-discipline is exercised toward them—and especially, when they consider the lenient measures and salutary objects of this discipline, and that the ministers and members of gospel-churches, like the priests and Levites of ancient Israel, are bound to *observe the word of the Lord*, and to *keep his covenant*.

^c Exo. xxxii. 27. ^b Rom. xv. 14. ¹ Thess. v. 12. ² Thess. iii. 15. ¹ Luke xvii. 3, 4. ¹ Tim. v. 20: Titus i. 13. Rev. iii. 19. ^a ¹ 1 Cor. v. 13. ¹ Gal. vi. 1. ² Cor. ii. 6—11. ^a Is. xxxiii. 14. Matth. xxiv. 48—51. ¹ John v. 19.

SERMON XII.

LEVY'S BLESSING CONTINUED.

DEUT. xxxiii. 8—11.—*And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah ; who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law : they shall put incense before thee, and whole burnt-sacrifice upon thine altar. Bless, LORD, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*

OF this rich and diversified blessing, all that remains to be considered, is expressed in the *eleventh* verse, which reads thus ; *Bless, Lord, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*

In these words, *Moses*, on behalf of *Levi*, prayed for three things ; viz.

For a blessing on his possessions,

—The acceptance of his services, and

—The effectual conquest of his enemies.

1. For a blessing on his possessions : *Bless, Lord, his substance.*

This was peculiar. For, in the division of the land of Canaan among the Israelites, no share was assigned to the tribe of Levi : *The Lord spake*

unto Aaron, who stood at the head of this tribe, saying, *Thou shalt have no inheritance in their land, the land of Israel, neither shalt thou have any part among them*, that is, of the land, which was to be divided by lot among the other tribes: *It shall be a statute for ever throughout your generations, that among the children of Israel they (the Levites) have no inheritance.*^a

For this exclusion of the Levites from any share in the land given to their nation, two reasons are apparent on the face of the history.

1. Their employment; which did not admit of their cultivating fields and vineyards,[†] or engaging in secular pursuits of any kind. *The Levites*, said the Lord, *shall do the service of the Tabernacle of the congregation, and, shall bear their iniquity, their guilt and punishment, if they neglected the service required of them, either stated or occasional.*^b In this service, the high-priest was to have the inferior priests and all the common Levites united with him and under him, to serve him, and, with him, to serve the Lord. So said God to Aaron:—*Thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee,* and minister unto thee: but thou and thy sons (the priests) with thee shall minister before the tabernacle of witness.† And they (the Le-*

^a Num. xviii. 20. 23. ^b Ibid. ver. 23.

* *Joined unto thee*] Herein there is a happy allusion to the name of their patriarch; for לֵוִי *Levi* signifies *joined*. See Gen. xxix. 34.

† By this tabernacle is meant the *holy of holies*; called the *tabernacle of witness*, or of *testimony*, because within it stood the

vites) *shall keep thy charge*, whatever he committed to their charge, or charged them to do. *And I, behold, I have taken your brethren the Levites from among the children of Israel; to you they are given as a gift for the Lord, to do the service of the Tabernacle of the congregation.*^c

2. The provision otherwise made for their support and accommodation. This was such as rendered husbandry, and therefore farms and vineyards, unnecessary for them. To the high-priest, for himself, for his sons in the priest's office, and for all his family, belonged a large portion of all the oblations or sacrifices—all the *heave* and *wave* offerings—all the first-fruits of every kind—*every thing* absolutely devoted in Israel—and the first-lings of all animals—all these were given to him, his sons and his daughters, by a statute for ever; that is, they were assigned to the high-priest for the use of himself and his family as long as the Aaronic order should be continued.^d And, to the inferior priests and common Levites also, belonged an ample support, even a tenth of all the increase of Canaan: *Behold, said the Lord, I have given the children of Levi all the tenth in Israel, for an inheritance, instead of a share in the land, for the service, which*

Ark which contained the tables of the law. Deut. x. 4, 5. Comp. Exo. xxv. 21. xxxviii. 21. And though none but the high-priest, and he only on the day of atonement, might enter that awful apartment and officiate immediately at the *mercy-seat*, yet the other priests also ministered before it, when they officiated at the golden altar, which stood in the *holy* place, opposite to it, and was separated from it only by the vail. See Exo. xxvii. 21. xl. 21.

^c Num. xviii. 2—6. ^d Num. xviii. 8—19.

*they serve, even the service of the Tabernacle of the congregation.**

Besides, although the tribe of Levi were to have no part in the original division of the land; yet the other tribes were divinely ordered to assign to them by gift, certain portions for cities, that is, villages for them and their families to dwell in, with suburbs for their cattle, &c.^f In some instances too, in the course of Providence, fields *devoted* fell into their possession. Moreover, they might have property by donation, by legacy, or by purchase, as had *Jeremiah* and *Barnabas*, who were both of the tribe of *Levi*.^g

But what chiefly enriched and distinguished Aaron and all the priests and Levites, was that God himself was in their portion: *I*, said he to Aaron, as the representative of the rest, *I am thy part and thine inheritance among the children of Israel*.^h

Now, the prayer of Moses, that the Lord would bless the substance of the Levites, may be understood as a prayer,

1. That he would make their portion abundant or sufficient; for it was to come by such means as rendered it wholly and evidently dependent on his will and providence. And,

2. That he would make this abundance or sufficiency a blessing to them; and so give them a comfortable as well as a plentiful subsistence; for otherwise even their blessings might have involved a curse, as did those of the wicked priests in the days of the latter prophets.ⁱ

* Numb. ver. 7. 21. ^f Ibid. xxxv. 1—5. Lev. xxvii. 21. ^g Jer. i. 1. xxxii. 29. Acts iv. 36, 37. ^h Num. xviii. 20. ⁱ Mal. ii. 1, 2

The things mentioned concerning the possessions of the priests and Levites, were doubtless generally typical ; but satisfactorily to apply them is considerably difficult. In making the attempt, let us notice,

1. Those respecting the high-priest.

Had the high-priest himself no inheritance in the earthly Canaan? How, in this, could he typify Christ, who is *heir of all things*? Besides, the difficulty seems increased when we recollect that Canaan is called Immanuel's land.¹ Nevertheless, this circumstance in the condition of the high-priest, may remind us—1. That Christ, as man, neither owned nor claimed any portion of this earth: *The Son of man*, said he, *hath not where to lay his head.*¹ And—2. That as a king, his subjects are not of an earthly or worldly character: *My kingdom*, said he, *is not of this world.*² *The riches of the glory of his inheritance is in the saints.*³

Was the high-priest charged and privileged to bring all his brethren, that is, all the Levites, (priests and others,) into the sanctuary, to minister to him, and with him to wait upon God? Let us be hereby reminded, that the elect are all of the same chosen family with Christ, and therefore his *brethren*; and that, as Mediator, he is officially authorized and charged by his heavenly Father, to bring them all, both into a state of grace here and into a state of glory hereafter. The obstacles, in reference to his Father's law and justice, he has removed through his *obedience unto death.*⁴ Herein he *magnified the*

¹ Is. viii. 8. ² Matth. viii. 20. ³ John xviii. 36. ⁴ Eph. i. 18.

⁵ Heb. ii. 11. ⁶ Philip. ii. 8.

law and made it honorable; and suffered the just for the unjust, that he might bring us to God.^a But our calling, as well as our redemption, was, by covenant-arrangement, confided to him. Hence, believers are styled, *The called of Jesus Christ.* And having spoken of his called sheep among the Jews, he said, *other sheep I have which are not of this fold; meaning elect Gentiles: them also I must bring; and (in order thereto) they shall hear my voice; and there shall be one fold, one gospel-church state, including believing Gentiles with believing Jews, and one shepherd,* even himself.^b Nor may he abandon them after called; but is charged with the safe-keeping of their souls, and with the glorious resurrection of their bodies. At their conversion, they are *returned to him as the Shepherd and Bishop of their souls; and this, saith he, is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*^c

The *portion*, too, which fell to the high-priest, suggests an important thought. Was he to share largely in all the oblations or sacrifices offered to God? How much more, does the Lord Jesus, our divine and adorable High-priest, share in all the spiritual sacrifices of praise and thanksgiving offered by the saints. In offering these, both on earth and in heaven, they were revealed to John, as standing *before the throne and before the Lamb, clothed with white robes, and palms in their hands, and crying*

^a Is. xlii. 21. 1 Pet. iii. 18. ^b Rom. i. 6. ^c John x. 16. Com. Eph. ii. 14. 19. iii. 6. 1 Pet. ii. 25. ^d 1 Pet. ii. 25. John vi. 39. x. 28.

with a loud voice, saying, "Salvation to our God who sitteth upon the throne, and *unto the Lamb*."¹

2. Those respecting the ordinary priests.

Like them, gospel-ministers (of whom they were typical) are required to give themselves wholly to their official work.² Like them, therefore, they cannot, consistently with their sacred ministry, cultivate fields and vineyards for their support; and accordingly, for them, as for the priests, God has made no provision, that by virtue of their office they should be entitled to landed estates. For although, like the priests, they may lawfully have land, by *donation* or *legacy*, or by means thus falling into their hands, they may *purchase land*, as Jeremiah, though a priest as well as a prophet, purchased the field of his uncle's son in Anathoth;³ yet, nowhere in the New-Testament, is it commanded or even suggested that gospel-churches should thus enrich their pastors, as a compensation for their services. Nevertheless, as God expressly enjoined, that all the other tribes, in proportion to their respective possessions, should cede to the Levites *cities to dwell in*, with *suburbs for their cattle*, and allotted to them and their households an ample supply of provisions, by tithes, offerings and first-fruits; so He has plainly revealed it to be the duty of gospel-churches, according to their circumstances, to provide for their pastors and their families, if they have any. Toward this, what is commonly called a *parsonage*, a tenement owned by a church for the use of her pastor, is very convenient—especially one adapted to a country situation, where a minister needs to keep a horse and

¹ Rev. vii. 10. ² Acts vi. 4. 1 Tim. iv. 15. ³ Jer. xxxiii. 9, &c.

some other animals. Country-churches, therefore, especially, would do well, if they can afford it, to provide such accommodations for their pastors, or to enable them to hire such for themselves. It should be recollected, however, that pastors of churches, like the Levitical priests, need not only habitations for themselves and their families, but also, at least, *food and raiment convenient for them*; and that gospel-churches, like the tribes of Israel, should, by their liberality, enable those whose lives are devoted to their service, to procure for themselves and families, these requisites to comfort and decency. This is reducing the expectations of gospel-ministers to the mere necessities of life. But are they not, from the churches they serve, entitled to more? As their ministry is not, like that of the priests, hereditary, and, as usually they have no estates to leave to their children, should they not be enabled to give them the requisite opportunities for acquiring a good education, and the knowledge of such employments, professional, mercantile or mechanical, as they severally choose—that so, by industry and economy, they might obtain an honest living and a reputable standing in society?

That men called of God to devote their whole time to the work of the ministry, are entitled to a comfortable maintenance from those they serve, is evident from the observations of Paul in relation to this matter. He, it is true, for reasons which he specified, declined such support for himself; yet, by various allusions and appropriate similes, he most clearly and forcibly illustrated the duty of churches to furnish it, and the right of ministers to receive it.

Are ministers soldiers? *Who*, asks the apostle, *goeth a warfare any time at his own charges?* Are they instrumental in planting or increasing churches, which are comparable to vineyards? *Who*, inquires he, *planteth a vineyard, and eateth not of the fruit thereof?* Are they feeders of their respective flocks, over the which the Holy Ghost hath made them overseers? *Who*, demands he, *feedeth a flock, and eateth not of the milk of the flock?* Suggesting that faithful ministers, in studying the Scriptures, and in opening up and preaching the truths contained in them to their hearers, resemble oxen, employed in plowing the ground and treading or threshing out the corn for their owners, the apostle argued their right to a support, even from the law in favor of oxen: *It is written in the law of Moses, (Deut. xxv. 4.) Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope: and that he that thresheth in hope, should be partaker of his hope.* The apostle, too, considered the temporal maintenance due from the churches of Christ to their ministers, as a very small matter compared with the spiritual benefit which they enjoy through their instrumentality: *If*, saith he, *we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* He reminded them also, that false teachers were receiving more than they who taught the truth: *If others*, meaning the false apostles, *be partakers of this power over you, (while disseminating error among them,) are not we, (himself and Barnabas,) entitled to it, rather*

than they ! *Nevertheless we have not used this power ; but suffer all things, lest we should hinder the gospel of Christ.* Thus, to the present day, and even in lands called *christian*, there are places where only to *name*, and much more to *urge*, the duty of the people to contribute toward the support of those who preach to them, would *hinder* the acceptance of the gospel among them ; and where, therefore, gospel-ministers, (unless supported by *other churches*, as *Paul* was while he preached at *Corinth*, 2 Cor. xi. 8.) must maintain themselves and families by manual labor. The right, however, of gospel-ministers to a maintenance from those whom they serve, the apostle proceeds to show from the very type before us, that is, the maintenance of the Levitical priests : *Do ye not know*, saith he, *that they who minister about holy things live of the things of the temple ? and they who wait at the altar are partakers with the altar ? Even so*, continues he, *hath the Lord ordained, that they who preach the gospel should live of the gospel.* See 1 Cor. ix. 7—14. and comp. 1 Tim. v. 18.*

3. Not only the priests, but the other Levites also, were to be constantly employed in the service of the sanctuary, and therefore had their portion, not in land but in things sacred.

Hence, private christians, of whom these Levites were typical, should remember—1. That they, as well as ministers, ought to be constant in waiting

* On this subject I always speak the more freely, because it is well known that I am not speaking for myself ; the church I serve having constantly and sufficiently provided for me and mine.

upon God, not only in private and in their families, but also in the sanctuary.—2. That they, as well as their ministers, are required to take a *habitual*, a *special* and always a *primary* concern in promoting the welfare of Zion. So said Christ to his disciples: *Seek first the kingdom of God*. And—3. That, although they are not, like the Levites, and, like gospel-ministers, prevented, by their station, from pursuing husbandry or other avocations for a livelihood; yet, that they should not be *earthly minded*, nor anxious to accumulate earthly things as their portion: *Lay not up for yourselves treasures upon earth, &c.* As the portion of the Levites consisted not in *land*, but in things *holy*; so the portion of the saints consists, not in *earth* and *earthly things*, but in *grace and glory*. Psal. lxxxiv. 11. The inheritance to which they are heirs, is *incorruptible, undefiled and fadeth not away*. 1 Pet. i. 4.

But, my believing hearers, the better to reconcile us to our temporal conditions, let us take another view of the portion of the priests and Levites.

1. The high-priest, as noticed before, had all the inferior priests and all the Levites, given to him; see Num. xviii. 6; so, for our comfort, let us recollect, that, if true believers, whether gospel-ministers or private christians, we are of those whom God the Father gave to Christ, as his peculiar treasure, and that we are his special and perpetual care. Christ, indeed, is *Heir of all things*; yet *the riches of the glory of his inheritance is in the saints*. Eph. i. 18. Nor can he be deprived of them; *I give unto them, eternal life*, saith he, and adds, *they shall never per-*

ish, neither shall any pluck them out of my hand.
John x. 28.

2. The priests and Levites in common, had a portion in the sacrifices, both by way of atonement and of nourishment; see Levit. xvi. and Num. xviii. So, let ministers and all other believers recollect, that they are interested in the great Antitype of all the sacrifices, Christ himself—that through him all their sins are atoned for and blotted out, and that, as believers in him, they live upon him; to them, *his flesh is meat indeed and his blood is drink indeed.* John vi. 55. What if God, then, see fit to bestow the larger share of temporal things upon the *men of the world, that have their portion in this life*, he has, nevertheless, bestowed upon his people what is infinitely better, even his dear Son, and has thereby given us the strongest assurance possible, that he will not withhold from us any real good: for *He that spared not his own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?* Rom. viii. 32.

3. The priests had one portion peculiar to themselves: they had a tythe out of the tythes of the Levites; which being offered to the Lord, fell to the priesthood. Num. xviii. 26—28. Thus gospel-ministers indirectly share in all that God's people receive under their ministry; for, both in their calling and in their subsequent edification, we behold that, as instruments, our *labor is not in vain in the Lord*; we are *ministers, brethren, by whom ye believed*—we are

comforted in your comfort,^b and we live, that is, we are animated and joyful, if ye stand fast in the Lord.^c But,

4. To remove all occasion for murmuring or dispondency, in Aaron—in the inferior priests, or in the common Levites, God let them know that he himself was in their portion; for, to Aaron, as personating the whole tribe, he said, *I am thy part and thy inheritance.^d* The same is true of Christ and the church. The Father having by an everlasting covenant, become the God of Christ, as man and Mediator, says of the elect, as represented in him, *I will be their God, and they shall be my people.^e* The called among them, know and acknowledge him as such: *This God, say they, is our God for ever and ever: he will be our Guide, even unto death.^f* And, though they have many enemies to encounter, and, in this life, when compared with other men, may seem to be under some disadvantages; yet their covenant-interest in God, makes them secure of victory and of infinite gain: God is their *shield* from every foe, and their *exceeding great reward.^g* To the church, nay to every believer, He is saying, *Fear thou not; for I am with thee; be not dismayed, for I am thy God: I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass, and forgettest the Lord thy Maker, &c.^h* In this covenant-relation to God, Christ, both for himself and his people, rejoiced;

^b 2 Cor. vii. 13. ^c 1 Thess. iii. 8. ^d Num. xviii. 20. ^e Jer. xxxi. 33. ^f Psal. xlviii. 14. ^g Gen. xv. 1. ^h Is. xli. 10. li. 12, 13.

prophetic prayer is manifest from the sacred records; which abundantly show, that the work of the priests and Levites in common, though it consisted in *carnal ordinances*, was, nevertheless, to the ends for which it was designed, acceptable to God, when performed agreeably to his direction.*

Here the typical design is obvious and full of encouragement. For,

1. The *work*, the offering of our great High-priest, the Lord Jesus Christ, was *acceptable* and grateful to his heavenly Father; even *an offering and a sacrifice to God, for a sweet-smelling savor*. That the sacrifice of Christ was accepted of the Father, as a satisfactory atonement for the sins of the elect, is manifest in that he raised him from the dead and received him to glory. *Him*, "who was delivered for our offenses and raised again for our justification," *hath God exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins*.[†] The same is also apparent from the intercession of Christ; which, being made in behalf of those for whom he *died and rose again*, is ever-availing. *Who*, then, *shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is ever at the right hand of God, who also maketh intercession for us*.[‡]

2. The *work* of gospel-ministers is *acceptable* to God. This appears by the sanction which he has

* Exo. xl. 34. 1 Kings viii. 10, 11. Mal. iii. 4. † Rom. iv. 25.

‡ Acts v. 31. † Rom. viii. 33, 34.

given to the gospel, as preached by them. The apostles preached it *with the power of the Holy Ghost sent down from heaven.*^a And, as then, so ever since, *the hand of the Lord being with the faithful preachers of it, many have believed, and turned unto the Lord.*^b Often too, our poor labors are rendered the means of refreshing those who have *tasted that the Lord is gracious.* Directed and animated by the Holy Spirit, like Paul and others, *we are helpers of your joy.*^c But whether the messages of truth we deliver, be believed or disbelieved on earth, our work, if faithfully performed, is acceptable in heaven: *for we are unto God a sweet savor of Christ, both in them that are saved and in them that perish.*^d And,

3. The *work* of all private christians, no less than that of gospel-ministers, when rightly done, is *accepted.* Such their scriptural worship: herein they *offer up spiritual sacrifices, acceptable to God, by Jesus Christ.*^e Such their various liberality toward the cause and the poor of the Lord: *For God, saith the apostle to believers, is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister;* and, the more to excite and encourage us therein, he adds, *to do good and to communicate, forget not; for with such sacrifices God is well pleased.*^f Nay, even our civil avocations, pursued from right motives and in proper degrees, meet the divine approbation and blessing:

^a 1 Pet. i. 12. ^b Acts xi. 21. ^c 2 Cor. i. 24. ^d 2 Cor. ii. 15.

^e 1 Pet. ii. 5. ^f Heb. vi. 10. xiii. 16.

for we are exhorted *not to be slothful in business*, that we may *provide things honest in the sight of all men*;^d and are reminded, that *it is more blessed to give than to receive*.^e Nor should it be forgotten, that, as the acceptableness of our worship does not depend on the splendor of our gifts; so neither does the acceptableness of our contributions depend on the abundance we may have it in our power to communicate; but on the disposition with which we give; *for if there be first a willing mind, it is accepted according to that a man hath*.^f

In behalf of Levi, Moses moreover prays,

III. For the effectual conquest of his enemies; saying to God, *Smite through the loins of them that rise against him, and of them that hate him, that they rise not again*. The priests and Levites were appointed of God, to officiate in sacred service, for the honor of his name and the welfare of his chosen nation. Nevertheless, this prophetic prayer implies,

1. That they would have opposers—*them that would rise against them*. Such had been the companies of *Korah, Dathan, and Abiram*; who, though Israelites themselves, and chiefly Levites, were ambitious of undue preferment—ambitious of the priesthood; and therefore rose up against, not only the ordinary priests, but against *Aaron*, the high-priest, under whom the inferior priests and Levites were employed; nay, against *Moses* also, and thereby against God himself, whom Moses, in some instances, represented. See Num. xvi. And in

^d Rom. xii. 11, 17. ^e Acts xx. 35. ^f 2 Cor. viii. 12.

like manner, at divers times and places under the present dispensation, companies of professors have risen up in contempt of the divine institution of the gospel-ministry, all claiming an equal right with them, to officiate in preaching the word and administering ordinances, a work which God hath assigned to men, whom he specially qualifies for it and calls to perform it. Such professors, in effect, say to the Lord's ministers, as Korah and his associates said to Moses and Aaron, *Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?*^{*} All the congregation of Israel, it is true, were *relatively holy*, God having chosen that nation, and by covenant taken it, as such, into a peculiar relation to himself;^h nevertheless, the charge and service of the sanctuary, he had specially assigned to the tribe of *Levi*ⁱ, and of them, had chosen and separated the house of Aaron exclusively, to the office of the priesthood.^h And so, although all the elect were *sanctified*, or set apart from the rest of mankind, *by God the Father*, and *preserved by Jesus Christ*, and, in due time, are all *called* and made partakers of *true holiness*;ⁱ and though all the called are spiritual Israelites, and, as such, are entitled to the privileges and bound to take an interest in the charge and worship of the New-Testament sanctuary, the gospel-church; yet, in all generations, comparatively but few of them are manifested to be divinely chosen, qualified and called

^{*} Num. xvi. 3. ^h Exo. xix. 5—8 Deut. vii. 6.—9. ⁱ Num. xviii. 23. ^h Exo. xxviii. 1. ⁱ Jude ver. 1, and Eph. iv. 24.

to officiate in the gospel-ministry. *Are all apostles? are all prophets? are all teachers?*^m Certainly not.

2. That they (the priests and Levites of regular deportment) would have *enemies* as well as opposers—them that would *hate them*. Yet the ill-will which any felt toward their persons, was on account of their work; and as their work was assigned to them of God, all opposition made to them, in the performance of it, was rebellion against Him, by whose authority they acted.ⁿ Thus all the ill-will that Satan and those influenced by him, have, at any time or in any way, manifested against gospel-ministers, has not been so much against their persons as against their official work, or rather against the doctrine which they have professed and preached. This doctrine, however, is not theirs but Christ's, even that doctrine which he, as Mediator, received from the Father who sent him; John vii. 16. Christ, therefore, regards all the persecutors, both of his ministers, for preaching his doctrine, and of his other disciples, for believing it, as being influenced by hatred against himself and his Father: *If they have persecuted me*, said he to his followers, *they will persecute you—but all these things will they do unto you for my name's sake, because they know not him that sent me.—He that hateth me, hateth my Father also.*^o The secret of all is, that *the carnal mind*, whether in hypocrites or in non-professors, is *enmity against God*^p—against God both essential and personal; and therefore, against Father, Son, and Holy Ghost.^q

^m Cor. xii. 29. ⁿ Num. xvii. 10. ^o John xv. 20—23. ^p Rom. vii. 7. ^q Matt. xii. 24. 31, 32.

Prompted by this enmity against the Son, the generation among whom he tabernacled on earth, spake all manner of evil against him. The rabble, to reproach him among their equals, said of him, *Behold, a man gluttonous, and a wine-bibber*—the Pharisees, to lessen the fame of his miracles, accused him of being in collusion with *Beelzebub, the prince of the devils*—and the chief priests, to give vent to their satanic rancor, called him, *That deceiver*.[†]

The same enmity, too, was felt and manifested by many, against the apostles and other ministers of Christ, because they espoused his interest and preached his doctrine. To excite popular prejudice against them, and especially against the gospel itself, many said of them, *These men that have turned the world upside down are come hither also*—as though wherever they came, they were the disturbers of the public peace, and, as such, the pests of the commonwealth.[‡]

Nor could even private christians, because they acknowledged Christ and received his doctrine, escape the serpentine tongue of slander: *concerning this sect*, the christian community, *we know*, said the Jews to Paul, *that every where it is spoken against*.[§] And who that has read the subsequent history of the church, and observed the movements of the enemy in our own times, does not know, that the name, the gospel, the ministers, and all the consistent disciples of Christ, have, in like manner, been maligned and

[†] Matt. xi. 19. [‡] Ibid. xii. 24. [§] Ibid. xxvii. 63. [¶] Acts xvii. 6. [⋄] Acts xxviii. 22.

vilified ever since, and especially by *false brethren*, carnal professors, *unawares brought in*?² Nor is this any more than we ought to expect; Christ and his apostles having foretold it; *Ye shall be hated of all nations*, said Christ to his disciples, *for my name's sake*,⁷—*If ye suffer for righteousness' sake*, said Peter, *happy are ye*, adding, *be not afraid of their terror, neither be troubled*⁸—*Yea, all that will live godly in Christ Jesus*, said Paul, *shall suffer persecution*.⁹ Many, it is true, are excellent moralists, and seem to live *godly*, who, nevertheless pass under general favor; but, alas, they are not *in Christ Jesus*, and therefore not objects of Satan's envy; but “all that,” from a principle of grace wrought in them, *will*, that is, desire and strive, to *live godly*, being *in Christ Jesus*, by vital union to him and a true faith in him, *shall suffer persecution*, in one way or another.

This prayer, however, must be understood,

3. As a prediction of the effectual conquest of all Levi's opposers and enemies; for the Spirit by which Moses prayed was the Spirit of prophecy, by which he could pray for nothing but what God designed to grant. Now, moved by this Spirit, Moses, in behalf Levi, prayed to God, saying, *smite through the loins of them that rise against him, and of them that hate him, that they rise not again*. Among the successive instances in which this prophetic prayer was answered, a remarkable one occurred in king *Saul*; for when he rose up as the opposer and enemy of the *Lord's priests*, he thereby filled the cup of his

² 2 Cor. xi. 26. Gal. ii. 4. ⁷ Matt. xxiv. 9. ⁸ 1 Pet. iii. 14.

⁹ 2 Tim. iii. 12.

iniquity and hastened the approach of his own ruin ; he was presently abandoned of God—overcome by the Philistines—and suffered, at the instigation of Satan, to thrust himself though with his own sword.^b

Nor did this prophecy any less respect, the opposers and enemies of Christ, his ministers and his church: These also, God would eventually *smite through*, in such manner, that, as opposers, they should *not rise again*.

This God does, in some instances, in a way of grace ; for when he is pleased to regenerate the greatest opposers and persecutors, he thereby so effectually smites them through, that they never again rise up as the *enemies*, but become the *friends* of Christ and his people. Witness *Saul of Tarsus*.

More generally, however, he smites them through in a way of wrath. In this view of the prophecy, it contains an allusion to the ruin of *Korah, Dathan, and Abiram*; for as God had awfully destroyed them, so he would destroy the future enemies of *Levi*, and especially the enemies of Christ and his church. Such was the fate of the persecuting Jews, when, at the destruction of Jerusalem, *wrath came upon them to the uttermost*.^c Such will be the fate of *mystical Babylon*, when, like the mill-stone which a mighty angel cast into the sea, *she shall be thrown down, and shall be found no more at all*.^d And such, ultimately, must be the doom of all who live and die enemies to the ministers and church of Christ ; for all such Christ regards as enemies both to himself

^b 1 Sam. xxii. 17. 18. and xxi. 1—6. ^c 1 Thess. ii. 16. ^d Rev. xviii. 21. Comp. Jer. li. 63, 64.

and his Father. *He, saith Christ to his disciples, that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me.* Luke x. 16.

From the subject,

1. Let us, my believing hearers, learn that, whatever of a worldly nature may be denied us, we have *a goodly heritage*: God himself, as heretofore shown, is our *inheritance*.

2. Let us, whether ministers or private christians, be excited cheerfully to engage in the duties and privileges of our respective stations; recollecting that our persons being made *accepted in the Beloved*, our various services also are *accepted and acceptable* through him, 1 Pet. ii. 5. And,

3. Let us, my ministering brethren, and let all *that have obtained like precious faith with us*, learn not to be discouraged by the persecutions and revilings of enemies. Sufferings for Christ's sake are inseparable from that faith in him which is the gift of God: *unto you*, saith Paul, to those who possess this faith, *it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake.*^a And the more to reconcile us thereto, the same apostle exhorts us to recollect, that Christ himself was treated in like manner: *Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.*^c

Nor should we meditate revenge on those who injure us, but leave them at the disposal of him who hath said, *vengeance is mine I will repay*; and who, in his own time and way, will *smite through their*

^a Philip. i. 29. ^c Heb. xii. 3.

loins, that they rise not again to annoy us. Thus acting, we shall imitate Christ ; who, when he was reviled, reviled not again ; and when he suffered, though his enemies were all in his power, he threatened not ; but committed himself to him that judgeth righteously.^f

Recollecting how much better it is to be persecuted than to be persecutors, let us rejoice in our lot. Christians ! think how unhappy your enemies are, and you will not try to make them more so. They are trudging from house to house—from *post to pillar*, and from village to village, burdened with fabricated stories and vilifying pamphlets, and distracted with the ravings of malice, envy, and disappointment. Truly *the wicked are as the troubled sea, when it cannot rest, whose waters cast up mire and dirt.*^g Think, too, how deluded some of them are ! They talk of a *fire within*, and would have their readers and hearers to suppose it is the fire of a holy jealousy for the Lord of Hosts ; but, alas, there is much reason to fear, it is what an apostle calls the *fire of hell.*^h It is a fire by which they are working, and, if grace prevent not, must accomplish their own ruin, temporal and eternal ; it disturbs their repose, exhausts their strength, impairs their health, sears their conscience, and thus hurries them on toward death and destruction. *The fire of thine enemies*, saith Isaiah to the Lord, or rather, to the church, *shall devour them.*ⁱ It devours their present comforts. Often, too, it breaks out in such fury as to manifest its true character to all who behold its

^f 1 Pet. ii. 23. ^g Is. lvii. 20. ^h Jas. iii. 6. ⁱ Is. xxvi. 11.]

flashes; and thereby, to their deep regret, it defeats the object both of him who kindles it and of those who emit it. Or if, in other instances or in other persons, it acts with more moderation, it, nevertheless, prompts them to the adoption of such measures, as, for art and cunning, for intrigue and deception, cannot be distinguished from the *wiles of the devil*.¹ Nay, though it may assume a pretence to prophecy—yea, may excite its possessors to be at the expense of hiring prophets far and near, to confirm its oracular authority, or though the prophets, partaking of the same fire, may volunteer their services, for the luxury of *doing evil*; still, poor creatures, they must fail; for *there is no enchantment against Jacob, neither is there any divination against Israel*, that can prevail.¹ Surely they are not to be envied, but pitied. Their labour, however arduous and however zealously pursued, is *to them only an evident token of perdition, but to us of salvation, and that of God*.² All our hope concerning them is, that, in some instances, God, with whom we leave them, strikes through the loins of such in a way of grace. O that this, my brethren, may be the happy lot of my enemies and yours! But, if *the Judge of all* see proper to deal with them in a way of penal retribution, it becomes us to acquiesce in his will; *seeing that it is a righteous thing with God, to recompense tribulation to them that trouble his people*.³ *Just and true are thy ways, thou King of saints*. Rev. xv. 3.

¹ Eph. vi. 11. ¹ Num. xxiii. 23. Comp. Isa. liv. 15—17. ² Phil. i. 28. ³ 1 Thess. i. 6.

SERMON XIII.

THE BLESSING OF BENJAMIN.

DEUT. xxxiii. 12.—*And of Benjamin he said, The beloved of the Lord shall dwell in safety by him ; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.*

HERE, as in verse *seventh*, we perceive, that the Spirit of prophecy in Moses, when pronouncing these blessings upon the tribes of Israel, did not always follow the order in which their respective patriarchs descended from their common progenitor. For, as among Jacob's sons by Leah, *Judah*, though the *fourth*, is placed next to *Reuben*, the *first* ; so here, of his sons by Rachel, *Benjamin*, the younger, is placed before *Joseph*, the elder.

The reasons, however, in the two cases are different. In the former, respect was had to comparative dignity. And as, in a civil point of view, the honors of royalty, which belonged to *Judah*, were superior to those of the priesthood, which belonged to *Levi*, the tribe of Judah, the *fourth* in descent from Jacob, is mentioned before the tribe of Levi, the *third* in that descent. But in the latter case, respect is had—1. To the adjacency of possessions in the land of Canaan. For, as the land was to be divided among the tribes *by lot, the whole disposing whereof is of the Lord,*^a it well became Him whose *understanding is infinite*, to influence the prophet, to mention the tribes in the same order in

^a Prov. xvi. 33.

which He designed, *by the lot*, to divide and arrange their portions ; that, by thus coinciding, the prophecy and the lot, though at least fifteen years apart, might serve mutually to confirm and illustrate each other, and that it might thereby be evident, that *both* were from HIM, who *is in one mind*, and cannot be turned.^b Accordingly, *Levi* having, as you have lately heard, no landed inheritance in Canaan, *Benjamin*, among the tribes which had such inheritances there, is mentioned next to *Judah*, and immediately before *Joseph* ; because his inheritance lay between the inheritance of *Judah* and that of *Joseph*, and contiguous to each. See Josh. xviii. 10, 11.—2. To the site of the temple ; which, if not within the lot of *Benjamin*, was very near it, in the lot of *Judah*. The latter is the more probable. See Psal. lxxviii. 68. 69.* Either supposition, however, furnishes an obvious reason why *Benjamin* is mentioned before *Joseph*.—And 3. To the city of *Jerusalem* ; upon which, as it was the *holy city* and a *type of the church*,^c God would bestow more honor than upon *Samaria*, the capital of the ten tribes, fallen into idolatry.^d Now *Jerusalem* stood partly on the portion of *Judah* and partly on that of *Benjamin* ; and accordingly, was reckoned, sometimes to the *former*,^e and sometimes to the *latter* ;^f whereas *Samaria* was in the inheritance of *Ephraim*, a branch of the house of *Joseph*.^g Hence another and a very

^b Job. xxiii. 13. ^c Neh. xi. 1. Gal. iv. 26. Heb. xii. 22. Rev. xi. 2. ^d Is. vii. 9. Hosea viii. 5, 6. ^e Josh. xv. 8. 63. ^f Ibid. xviii. 28. Judg. i. 21. ^g Is. ix. 9. Josh. xiv. 4.

* *Dr. Lightfoot*, upon the authority of *talmudic authors*, referred to in his Works, (Vol. I. p. 1050,) says of the sacred buildings,

important reason why Benjamin, in this prophetic chapter, is mentioned before his elder brother Joseph, and (among the land-holding tribes) next to Judah, with whom he was interested in the chosen city. Besides—4. When the ten tribes followed *Jeroboam* and his idolatrous worship, *Benjamin* and *Judah*, under *Rehoboam*, cleaved to each other, and to the temple and worship of God. Most fitly, therefore, were these two tribes, in commendation of their loyalty, fraternal affection, and persevering piety, thus honorably associated in their portions and their privileges; having both the *holy city* and the *temple* itself upon their adjoining borders, with none but the *landless* priests and Levites residing between them, and these adhering to them, and officiating for them. See 2 Chron. xi. 1, 11, 12, 13, 14.

In discoursing on the blessing of Benjamin, I shall, in my usual way, consider it,

I. LITERALLY. *And of Benjamin he said*, that is, Moses, speaking by the Spirit of prophecy, said of him, *The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.*

The tribe of Benjamin, is here called *The beloved of the Lord*, either as *The Lord loved the people of*

“most part of the courts was in the portion of Judah, but the altar, porch, temple, and most holy place, were in the portion of Benjamin.” And again, referring to authorities of the same class, (Vol. II. p. 21,) he says, “The distinguishing line,” (meaning that between Judah and Benjamin) “went through the very court of the temple;” leaving to Judah, “the mountain of the temple, the chambers of them that kept it, [and] the courts;” and to Benjamin, “the porch of the temple, and the temple, and the holy of holies.”

Israel in common,^b or rather, with reference to the special love wherewith Jacob loved Benjamin his son, the head of this tribe; Jacob's love for him, being not merely natural and paternal, but also supernatural and prophetic; and therefore an indication that the Lord loved him.¹

Benjamin, "The beloved of the Lord," or, *being beloved of the Lord*, as some, after the *Septuagint*,* choose to render it, "shall dwell in safety by him," that is, by the Lord. The literal meaning seems to be this: the temple, as already noticed, stood if not within the border of Benjamin, yet very near it, upon the adjacent border of Judah, or perhaps on the very line between the two; and, as the *Shecheenah*, the special symbol of the Lord's presence, dwelt in the temple, Benjamin, as dwelling by *that*, dwelt by the Lord. Hence his safety; for all that dwell near the Lord, are safe as well as happy: *The Lord of hosts is with them, the God of Jacob is their refuge*. Psal. xli. 7.

"And," farther to account for the safe-keeping of Benjamin, "the Lord," (adds the prophet,) "shall cover him all the day long"—meaning, either "all the day" *literally*, or "all the day" *figuratively*, and *this* whether a day of prosperity or a day of adversity, each having its appropriate dangers; or, more generally, *all the day long* of the Jewish dispensation.

"And," to complete the climax of Benjamin's *safety*, "he shall dwell between," or *upon* "his shoulders." They who suppose that the temple was erect-

^b Context, ver. 3. ¹ Gen. xlv. 20. 30. and xlix. 27.

* Ὑπανημένος ὑπὸ Κυρίου.

ed within the lot of Benjamin, explain this clause of the Lord's dwelling between or *upon* the shoulders of Benjamin. "The temple, the Lord's habitation," say they, "stood upon Benjamin's hills, like a man's head upon his shoulders." Thus, poetically, *shoulders* are ascribed to mount *Atlas*. The words, however, much more naturally suggest the very contrary; namely, that Benjamin should dwell between, or *upon* the Lord's shoulders; and which, no doubt, is the true sense of the prediction. And, so understood, our text serves happily to illustrate and confirm the prophecy of Jacob, delivered more than two hundred years before, concerning this tribe: *Benjamin*, said he, *shall ravin like a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil*. Gen. xlix. 27. Benjamin, therefore, was to be preserved day and night. And accordingly, Moses in the text, says, *The Lord shall cover him*, that is, protect him *all the day long*, meaning the whole natural day of twenty-four hours, and which is to be understood as an emblem of the whole Jewish dispensation. On this subject, then, the Spirit of prophecy in Jacob and in Moses, evidently designed the same thing; to wit, that the tribe of Benjamin, covered by the Lord, and secured and supported between or upon his shoulders, should, whether engaged in battles or participating in spoils, be preserved, with Judah, through all the *changes*, and, with him, partake in all the *advantages*, of the Jewish state. The history, too, of this tribe, manifestly corresponds to the prophecy respecting it. For, after the defection of the ten tribes, we find Benjamin constantly associated with Judah till the

time of the captivity;^k and, the ten tribes being first taken captive by *Shalmaneser*,^l the two tribes, Judah and Benjamin, by the authority of *Nebuchadnezzar*, were *together* carried into Babylon^m—*together* they suffered the reproaches and sorrows of the *seventy years* appointed for their continuance there*—*together* they were authorized by the edict of *Cyrus*, and stirred up by the Spirit of the Lord, to return to their own land†—*together* they endured the toils of rebuilding the temple and the city of Jerusalemⁿ—and *together* they shared in the comforts and privileges, as well as in the wars and calamities, which succeeded their restoration.^o Not only *Judah*, therefore, but *Benjamin* also, remained a distinct tribe till the coming of *Shiloh*,^p for the rejection of whom, *wrath came upon them to the uttermost*, through the instrumentality of the Romans. See Luke xxi. 20—24. and 1 Thess. ii. 16.

^k 1 Kings xii. 21. 23. 1 Chron. xii. 16. 2 Chron. xi. 12. xv. 2. xxv. 5. xxxiv. 9. ^l 2 Kings xvii. 3—24. ^m 2 Kings xxv. 18—21. 2 Chron. xxxvi. 10—20. Jer. lii. 28—30.

* Which *years* are to be reckoned as commencing in the *fourth* year of *Jehoiakim*, king of *Judah*, which corresponded to the *first* year of *Nebuchadnezzar*, king of *Babylon*; Jer. xxv. 1; though the siege of Jerusalem by *Nebuchadnezzar*, the father and predecessor of the said *Nebuchadnezzar*, began a year sooner; it being in the *third* year of *Jehoiakim*. Dan. i. 1. According to *Usher*, it was the year of the world 3397, and before Christ 607.

† This was in the *first year of Cyrus*; that is, in the first year that he reigned over *Babylon*; Ezra i. 1—5; for he had then, it is believed, been king of *Persia* about twenty years.

ⁿ Ezra, vi. 1, to the end of chapter vii. and Neh. i. 1. to vi. 16. ^o Neh. xi. 4. xii. 34. ^p Gen. xlix. 10. Heb. vii. 14. Rom. xi. 1. Philip. iii. 5.

But I hasten to consider the blessing of Benjamin,

II. TYPICALLY. In this view of the subject, our thoughts must be transferred from Benjamin;

First, To Christ. Of him, this patriarch was a type,

1. In each of his two names. Rachel, his mother, in her painful hour, nay, "as her soul was in departing, (for she died,) called his name Ben-Oni,"* *The son of my sorrow.* But Jacob, not willing that the anguish of his beloved Rachel, should *re-pierce* his heart, at every call of this son, changed his name—"his father called him Benjamin,"† *Son of the right hand.* See Gen. xxxv. 18. 'The whole, no doubt, involved a mystical design. Thus the Old-Testament Zion *travailed* in desire and prayer, for the coming of Christ—and, on his manifestation in the flesh, presently expired; that is, came under the threatened Lo-ammi, *Not my people*, and consequently ceased from being the visible people of God. And though the Messiah, in the days of his flesh, was indeed a Ben-oni, *a son of sorrow*, yea, emphatically "a man of sorrows and acquainted with grief," his heavenly Father changed his condition, and therewith changed his name; he *hath given him a name that is above every name*,‡ whereby, like Benjamin, he is become *The Son of his Fa-*

* בן-אני; compounded of בן Ben a son, און on pain, sorrow, or affliction, and the postfix י yod, forming the poss. pron. my.

† בנימין; from בן Ben a son, and ימין yamin, or jamin the right hand.

‡ Psal. xiv. 7. liii. 6. Is. lix. 20. Micah v. 3. • Hosea. i. 9. Matt. viii. 11, 12. Rom. ix. 25—33. xi. 7—15. • Philip. ii. 9.

ther's right hand. As such he was announced at his resurrection ; wherein he was declared to be the *Son of God with power*, with *right-hand* dignity and dominion.^u And having ascended to heaven, he " is set down at the *right hand* of the throne of God."^w He is the man of God's *right hand*, and the *Son of man*, whom, in regard to his official capacity, " he made strong for himself," that is, furnished with *all fulness* of grace and strength requisite to the accomplishment of the great work, to which he had chosen and appointed him. To Christ, therefore, both God the Father and his believing children have a fiducial and steadfast respect, in all their federal intercourse. God the Father has a constant respect to *Him* and to his obedience and sacrifice, while he communicates to the elect, those blessings which, in the COVENANT of GRACE, made with *Him* in their behalf, he stipulated to confer upon them.* And believers, in like manner, have respect to Him, as their Covenantee and Advocate, in all they hope for, and, therefore, in all they pray for. We hope for all needful grace by the way, and for eternal life at our journey's end, because *God, that cannot lie*, hath *given* the former to the elect *in Christ*, and *promised* the latter to them, *through Christ, before the world began*.^x And we draw nigh to God in prayer, remembering that *we have an Advocate with the Father, Jesus Christ the righteous*—that *he is the Propitiation for our sins*—and that he hath said to his disci-

^u Rom. i. 4. Matt. xxviii. 18. ^w Heb. xii. 2.

* See Ser. 11. p. 53 &c. ^x 2 Tim. i. 9. Titus i. 2.

ples, *Whatsoever ye shall ask the Father in my name, he will give it you.*[†] Hence, conscious of our personal guilt and utter inability to make any atonement to divine justice for it, our cry to God is, *Let thy hand* (meaning his hand of requirement) *be upon the man of thy right hand, upon the Son of man whom thou madest strong for thyself: so will we not go back from thee*—we will not shrink, dismayed at the consideration of thy holiness and righteousness—but, in the name and worthiness of the Mediator, the *Day's man betwixt us*, we will come to thy *throne of grace* with humble confidence; and, when sensible of languor and stupidity, and that nothing can revive us, but the animating influence of the Holy Spirit, which God sheds upon his people through Christ, we farther cry, *Quicken us, and we will call upon thy name.*^{*}

This patriarch, however, was a type of Christ, not only in his names, but,

2. In his distinction, as an object of God's discriminating love. Was Benjamin *The beloved of the Lord*? How much more so is Christ! He is "the only begotten Son, who is in the bosom of the Father,"^{*} and is hence called *his dear Son*, nay, more emphatically, *the Son of his love*, as it is expressed in the Greek.^{*} As such, too, the Father himself proclaimed him, both at his baptism and at his transfiguration; saying, *This is my beloved Son*—adding,

[†] 1 John ii. 1, 2. John xvi. 23. ^{*} Psal. lxxx. 17, 18. Job ix. 33. Rom viii. 26, 27. ^{*} John i. 18.

^{*} ὁ υἱος τῆς ἀγάπης αὐτοῦ. Col. i. 13.

on the former occasion, *in whom I am well pleased*, to signify his entire approbation of him in all he said and did; and, on the latter, *hear him*; thereby enjoining attention to his doctrine and obedience to his precepts.^b And,

3. In the signal instances of God's kindness toward him. Of Benjamin, Moses said, *The beloved of the Lord shall dwell in safety by him*. And the same, nay, much more, is true of Christ; who, speaking of himself in his filial relation and under the character of Wisdom, says, "The Lord," Jehovah the Father, "possessed me in the beginning of his way, before his works of old." And, in reference to his appointment as Mediator, he adds, "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: *Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing,*" prospectively, "*in the*

^b Matt. iii. 17. Mark ix. 7.

habitable part of his earth: and my delights were with the sons of men.^c

Nor was he *then* with the Father, merely as an admiring Spectator, or as a fore-seeing Prophet; but as "the wonderful COUNSELLOR"—the efficient WORD—and the anointed SAVIOUR. As the *omniscient* Counsellor, "his understanding is infinite;"^a—as the *essential* Word, "all things were made by him;"^b—and, as the *appointed* Saviour, "all the nations," and therefore, all "the habitable parts of the earth," in the prevision of which he was then "rejoicing," were, by covenant-interest, "blessed in him."^d As such, *his goings forth have been from of old, from everlasting.* Micah v. 2.

Nevertheless, "being in the form of God," that is, existing in the essence and glory of the divine nature, and therefore, thinking it *not robbery*—not any derogation from that nature, "to be" esteemed and worshipped by angels and men, as "equal with God," even the Father, he voluntarily "made himself of no reputation," or *emptied himself*; not of his divine perfections, which are essential to his Being, nor of his mediatorial fulness, which *it pleased the Father should dwell in him*; but, of the emanations of his personal glory, which, if they had shone forth upon the world, must have struck mankind, not only with awe and reverence, but, with terror and consternation.—Of these, therefore, to human vision, *he made himself void or destitute*; he "took upon him the form of a servant, and was made in the likeness of men;" that is, being, as Mediator, the Father's ser-

^c Prov. viii. 22—31. ^d Psal. cxlvii. 5. ^e John i. 3. Col. i. 16.

^f Gen. xxii. 18.

vant *elect*,^a by his advent into the world, he became so *in fact*; and, his official service being to redeem men, as a prerequisite thereto, he “was made in the likeness of men,” was made a partaker of real human nature; yet, not by ordinary, but by miraculous generation; and hence, even in this nature, *is holy*,^b and “being in fashion,” in *manner* and *condition*, (sin excepted,) “as a man, he humbled himself” accordingly; “and,” as the Surety and Substitute of all chosen and represented in him, “became obedient unto death, even the death of the cross.” Philip. ii. 6—8;^c

^a Is. xlii. 1. ^b Luke i. 35. Heb. vii. 26.

^c *Μορφῇ* form, in this place, does not (as in Mark xvi. 12.) mean a mere *external* appearance; and much less an *image*, or *picture*, or *pretence*, as *μορφῶς* seems to do, in Rom. ii. 20. and 2 Tim. iii. 5; but an *internal*, *essential* form, or *being*. According to *Phavorinus*, the word denotes “That which hath a being of itself, and needs not the assistance of another to its being.” See *Dr. Hammond*, on the place. So, in verse 7, *μορφῇ ὄντι* the *form of a servant*, means that Christ, as Mediator, was *really* the Father’s Servant, and acted in that capacity. And if, in ver. 8, *σχηματι εὑρέσθης ὡς ἄνθρωπος* being found in fashion as a man, do not imply that he was truly a man, it must follow that he did not assume *real* human nature, but a mere *show* or *appearance* of it. If, in a word, his being *ἐν μορφῇ Θεοῦ* in the *form of God*, do not mean that he *was God*—and, if, his being found *σχηματι ὡς ἄνθρωπος* in *fashion as a man*, do not imply that he *was man*, the apostle must have authorized the conclusion, that he was neither God nor man; whereas, elsewhere, he affirms him to be both, even *God manifest in the flesh*. 1 Tim. iii. 16.

If Christ be not God *by nature*, he must be a mere creature; and, if, so, how could he think it *not robbery to be equal with God*, meaning the Father? If Christ be a mere creature, whether *human*, *angelic* or *super-angelic*, all worship rendered to him must be

While, therefore, it is evident that Christ, in his divine nature, is the Father's *equal*,¹ and that, in personal distinction and covenant-transaction, he was *with him from everlasting*, or, from the *days of eternity*;^{*} it is no less evident, that, as Mediator, he is the Father's chosen Servant, and, as man, his dependant creature.

This view of the Redeemer's mysterious person and condition, accounts for the Father's promises to uphold him during his toils and sufferings, and to render him successful in his work, and triumphant in his warfare;[†] also, for his own confident reliance on

idolatry. But we know it to be the divine will, "that all men should honor the Son even as they honor the Father." John v. 23. And "when he (God the Father) bringeth in the First-begotten into the world, he saith, *And let all the angels of God worship him.*" Heb. i. 6. Accordingly, without ever receiving a divine rebuke for it, both saints and angels have honoured him with such titles and such worship as are due to none but God. His disciples thus worshipped him "in the days of his flesh;" Matt. xiv. 33. Thomas, by no means credulous, honored him with the title of *My Lord and my God*. John xx. 28. And the angels that never sinned, and the spirits of just men made perfect, worship him in heaven; "saying with a loud voice, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*" Rev. v. 8—12.

Unless, therefore, we can admit the absurdity, that God himself, contrary to his own express command, (Exo. xx. 2—5.) has sanctioned idolatry both on earth and in heaven, Christ must possess that nature, which, in Him, as in the Father and the Spirit, is "over all, God blessed for ever." Rom. ix. 5.

¹ John x. 30. Zech. xiii. 7. * *ἡμετέρων αἰώνος*. *Septuagint*; Micah v. 2. Comp. John i. 18. [†] Is. xlii. 1—7.

these promises,¹ and his fervent and fiducial pleadings for their accomplishment."^m

Accordingly, as Christ, in his official capacity, has ever been the object of the Father's highest confidence and approbation,ⁿ so, in his dependent nature, he has ever enjoyed the Father's covenanted protection and sustentation.^o For, being by *filial relation*, superlatively *The beloved of the Lord*, he constantly *dwells in safety by him*; the divine perfections being the *Shield* that covers him, and the *shoulders* that uphold him, as man and Mediator.

Thus he was covered and sustained *all the day long*, even perpetually, while, as the Antitype of Benjamin,^p he *ravened* his prey, to wit, his own and his people's enemies; and which he did, not by devouring them, but by foiling and despoiling them; and "having spoiled principalities and powers, he made a show of them openly, triumphing over them *in himself*."^q And though, in the conflict, Satan was permitted to "bruise his heel," his inferior nature; (for through *his* instigation, Christ was *put to death in the flesh*;^r) yet even this, "by the determinate counsel and foreknowledge of God," was the appointed means of Satan's defeat, and the stipulated condition of Christ's victory and of the church's salvation; for, "through death," Christ (for all he represented) virtually "destroyed him that had the power of death, that is, the devil;" and was, thereupon,

¹ Is. xlix. 5—13. l. 4—9. ^m Psal. xxii. and lxix. Matt. xxvi. 36—44. Heb. v. 7. ⁿ Is. xlii. 21. xlix. 3. Zech. vi. 12, 13. ^o Is. lii. 13—15. ^p Gen. xlix. 27. ^q *ἐν αὐτῷ*. Col. ii. 15. ^r 1 Pet. iii. 18.

“ exalted to be a PRINCE and a SAVIOUR, to give repentance to Israel, and forgiveness of sins.”

In like manner, too, Christ enjoys the Father's protection, support, and concurrence, in his cause and reign ; while, by the word and Spirit, he is *dividing the spoil with the strong*, that is, with Satan, *the strong man armed.** For reasons known only to Him who alone could have prevented it, Satan was suffered to procure the fall of Adam and of all his posterity in him ; whereby, in effect, he made a spoil of all mankind ; having destroyed in the human heart the principle of obedience to God, and established *there* his own throne of iniquity. Hence, by usurpation, he is “ the god of this world”—the spirit that now worketh in the children of disobedience”—and, as such, “ keepeth his palace,” the deceived and deceitful heart, “ and his goods,” the faculties of the captured soul, “ are in peace,” as to any anxiety or effort to regain its release from his dark dominion ; “ but when a stronger than he,” namely Christ, “ cometh upon him, and overcometh him,” by the power of his Spirit, thereby quickening the soul, enlightening the understanding, changing the heart, and renewing the will of the hitherto *voluntary slave*, “ he taketh from him (the usurper) all his armor wherein he trusted,” consisting of moral death, blindness and stupidity, together with mental enmity and rebellion against God, and wilful ignorance and disbelief of his word—the means by which Satan maintains his throne in the unregenerate, and there-

* Gen. iii. 15. Acts ii. 23. Heb. ii. 14. Acts v. 31. * Is. liii. 12.
 † 2 Cor. iv. 4. † Eph. ii. 2.

fore, the *armor* in which *he trusteth* for retaining his subjects. These removed, the charm is broken and the captive liberated. Herein, Christ sees of the travail of his soul and is satisfied; his people being made willing in the day of his power.⁷ Thus "he divideth the spoils,"⁸ that is, makes a division among the fallen sons and daughters of Adam, the spoils of Satan, calling and claiming, as *his own*, those of all generations and of all nations, who, by covenant-grant, and redemption-price, belong to him.⁹ These, he *purifies unto himself, a peculiar people, zealous of good works;*¹⁰ and in the great day of *his* and *their* mutual triumph,¹¹ will *present them to himself, a glorious church, not having spot, or wrinkle, or any such thing.* Eph. v. 27.

Our thoughts, therefore, being thus transferred from Benjamin to Christ, must be extended,

Secondly, To the Church, the mystical body of Christ. For, of the body, as well as of the Head, Benjamin was variously typical.

1. Like *Benjamin*, all the members of Christ's mystical body, whether considered collectively or severally, are *The beloved of the Lord*. They were such from everlasting and must remain such unto everlasting: for *He*, the Lord who loves them, *will rest in his love.*¹² Nor can any reason be assigned why he thus loves them, but his own sovereign will. Hence the extraordinary manner in which he loves them: "Behold, what *manner of love* the Father hath *bestowed* upon us, that we should be called the sons of God!"¹³ It is a manner of love, which has

⁷ Is. liii. 11. Psal. cx. 3. ⁸ Luke xi. 21, 22. ⁹ John vi. 37—40. Rev. v. 9. ¹⁰ 2 Thess. i. 10. ¹¹ Zeph. iii. 17. ¹² 1 John iii. 1.

no parallel among creatures ; for, as no creature can love whom he will, so no creature, strictly speaking, can *bestow* his love upon another. Yet, after this manner God hath loved, and will for ever love his people.* And, as his love for them is wonderful in its *manner*, so also in its *effects*. Among these, are—his choice of them *in Christ*^c—his redemption of them *by Christ*^d—his calling and drawing of them *to Christ*^e—his justification, pardon and sanctification of them *through Christ*^f, and his final glorification of them *with Christ*.^h

2. As typified in the Israelite under consideration, *the beloved of the Lord*, in their successive generations, become severally distinguished by a *new name*. God, it is true, had, from eternity, *chosen and predestinated them to the adoption of children to himself*;^g nevertheless, in their descent from Adam, they are all *by nature children of wrath even as others*.^m By our natural birth, every one is a Benoni, *a child of sorrow*. Nay, the world into which we are born is a Bochim,^{*} *a place of weeping* ; and the carnal, as being enemies to God in mind, and manifesting this enmity by wicked works,ⁿ are, to the saints, objects of sorrow and mourning, and not of joy and rejoicing. Did *Rachel* call her son *Benoni*, on account of the anguish and sorrow which he had occasioned her ? Let it remind us of the anguish and sorrow felt by the church, for those who *are born only after the*

* Jer. xxxi. 3. ^c Eph. i. 4. ^e Psal. cxi. 9. ^f 1 John iv. 9, 10.

^h Eph. ii. 4, 5. John vi. 44. ⁱ Rom. iii. 24. Acts x. 43. ^j 1 Cor. i. 30. ^k Rom. viii. 30. Col. iii. 4. ^l Eph. i. 4, 5. ^m See Judges ii. 4, 5. ⁿ Eph. ii. 3. ^o Col. i. 21.

flesh, and of the solicitude and ardor with which she travails, in desire and prayer for the new-birth of God's elect.^o In this travail, gospel-ministers are deeply exercised: *My heart's desire and prayer to God for Israel*, said Paul, *is that they might be saved.*^p And having once believed that his ministerial labor, in answer to his many prayers, had been blessed to the saving conversion of the Galatian professors, when he found them, through the influence of judaizing teachers, greatly drawn away from the simplicity of the gospel, the same agonizing pangs, which he had felt for them in their heathenish state, returned upon him; exciting him to pray for them and write to them, hoping to be instrumental in *re-forming* Christ in them; that is, in reclaiming them to a cordial embrace of Christ, a consistent profession of his doctrine, and a due observance of his precepts. Thus moved, how pathetically did he address them! *My little children*, said he, *of whom I travail in birth again, until Christ be formed in you. I desire to be present with you &c.*^q O for more of this travailing spirit in the church and in her ministers! Then might we hope, in more instances, to see *Christ formed* in sinners, and *re-formed* in professors.

But, to return. Jacob, the father of *Benoni*, changed his name into *Benjamin*; and, answerably thereto, Jehovah, the *adoptive* Father of the elect, at their effectual vocation, makes known to them their filial relation to himself. For, having convin-

^o Is. lxvi. 8. Ezek. xxxvi. 37. ^p Rom. x. 1. ^q Gal. iv. 19.

ced them, that by nature and desert they are *children of wrath*, and having made them partakers of a new and holy principle, called *the divine nature*;[†] he, thereupon, sends forth *the Spirit of his Son into their hearts, crying Abba, Father*.[‡] Herein he gives to each *a white stone*, that is, open acquital, and *in the stone a NEW NAME written*, to wit, the evidence of adoption, which always accompanies the evidence of pardon; and which name *no man knoweth, saving he that receiveth it*. Rev. ii. 17. Comp. 1 John iii. 1. And, as Rachel's son, after the change of his name, is never called *Benoni*, but always *Benjamin*; so the elect, after their calling and faith in Christ, are never, as before, called *children of wrath*, but constantly *the children of God*.[§] The reasons are obvious: Being *children, they are heirs, heirs of God and joint-heirs with Christ*;[¶]—God hath sworn, that he will not be wroth with them;[‡]—they are *justified from all things*,[‡]—and *shall not come into condemnation*.[‡] They are become visibly God's *Benjamins*, his *right-hand* ones—heirs to the right-hand blessings of his grace on earth, and to a place at his *right hand* in heaven, where *are pleasures for evermore*.[‡] And,

3. Like *Benjamin*, the members of Christ's mystical body are all the constant and peculiar care of a covenant-keeping God. They dwell *safely by him*. They dwell *in Christ* and therefore *by*, that is, *near* the Father; near his heart; being always interested

[†] 2 Pet. i. 4. [‡] Gal. iv. 6. [§] Rom. viii. 16. Gal. iii. 26. [¶] Rom. viii. 17. [‡] Is. liv. 9, 10. [‡] Acts xiii. 39. [‡] John v. 24. [‡] Psal. xvi. 11.

in his love, from which nothing can separate them. See Rom. viii. 38, 39. They dwell *in Christ*, and therefore *dwell safely*, though so near to God, who is *a consuming fire*.^a They dwell *in Christ*, and therefore are as secure as He; their life being *hid with Christ in God*.^b The Lord shall cover them, as he is said to cover Benjamin, *all the day long*. In point of Justification, Christ himself, who is *the same yesterday, to-day, and for ever*,^c is perpetually our covering, as he is unchangeably THE LORD OUR RIGHTEOUSNESS.^d As found in him, even the attribute of divine Justice pleads our cause; for *God is just, and the Justifier of him that believeth in Jesus*.^e And, in point of safe-keeping from enemies, the church, by the provisions of *a covenant ordered in all things and sure*, is rendered absolutely invulnerable. Her foundation bids defiance to the gates of hell—her bulwarks are salvation itself—And the very perfections of her Founder, are both her defense and her glory: “For I, saith JEHOVAH, will be unto her a wall of fire round about, and will be the glory in the midst of her.” Zech. ii. 5. This multiform favor, too, in all its amplitude and efficiency will be continued to the church *all the day long*—during all the course, and amid all the changes of her militant state: for, “as the mountains are round about Jerusalem, so the LORD is round about his people....even for ever.” Psal. cxxv. 2. Nay, like *Benjamin*, they shall *dwell between his shoulders*; each shall enjoy the protection, the supports, and the supplies, both

^a Heb. xii. 29. ^b Col. iii. 3. ^c Heb. xiii. 8. ^d Jer. xxiii. 6.
^e Rom. iii. 26. ^f Matt. xvi. 18. ^g Is. xxvi. 1.

of his grace and his providence ; *He shall dwell on high : his place of defense shall be the munitions of rocks : bread shall be given him ; his waters shall be sure.* Is. xxxiii. 16. *Happy, of a truth, is that people that is in such a case ; yea, happy is that people, whose God is the Lord.* Psal. cxliv. 15.

But the all-important question, with each of us, my dear hearers, should be, *Am I one of that people ? Am I among the beloved of the Lord ?*

Now, to excite you to self-examination, and to assist the anxious in pursuing it, I shall, by way of

CONCLUSION,

briefly advert to some of the scripture-evidences of a gracious state. If in this state, we may know it, and thereby our election,

1. By the peculiar manner in which the gospel has come to such, and the change thereby produced in their lives ; these being characteristic fruits of effectual calling, and effectual calling being a demonstrative evidence of antecedent election. Accordingly, from these facts, the apostle Paul taught believers to infer their election : *knowing, brethren beloved, your election of God*—How ? Not by reading the record thereof in the book of life, nor by a voice proclaiming it from heaven ; but, by the influence of the gospel upon their hearts and lives ;—*for our gospel* (that which he and the other apostles preached) *came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance*—assurance of its divine authority, and of their personal interest in the Salvation which it reveals ; whereupon, (having reminded them of apostolic example

among them) he declares their conversion in conformity to it: *ye became followers of us and of the Lord, &c.* 1 Thess. i. 4—10.

2. By our disposition of mind toward God. *The carnal mind is enmity against him;* Rom. viii. 7; if, therefore, we love him, it is because he, according to his covenant of grace, hath given us a *new heart*, and *put a new Spirit within us.* Ezek. xxxvi. 26. "But," says one, "may I not love God, though not interested in his love to his people"? No. You may love a creature who does not love you; but none ever loved or ever will love God, but they who are loved of him. For none can love him while unregenerate, and regeneration is of God, and is an effect of *his great love* wherewith he loves his chosen, even while dead in sin. Eph. ii. 4, 5. *We love him*, therefore, (if at all,) *because he first loved us.* 1 John iv. 19. Among the evidences of love to God, are—1. A desire after communion with him: *As the hart panteth after the water brooks, so panteth my soul after thee, O God, &c.* Psal. xlii. 1, 2, and lxiii. 1—8.—2. A preference of his courts and worship, above all other places and employments: *Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. For a day in thy courts is better than a thousand, any where else upon earth. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.* Psal. xxvi. 8. lxxxiv. 10.—3. A holy delight experienced in meditating on him and his ways: *In the multitude of my thoughts within me, thy comforts delight my soul.* Psal. xciv. 19.—4. A habitual association with those devoted to him: *I am a companion of all them*

that fear thee, and of them that keep thy precepts. Psal. cxix. 63.—5. A sadness of soul when deserted of his gracious presence : *Thou didst hide thy face, and I was troubled.* Psal. xxx. 7. And—6. A careful observance of his holy precepts : *This is the love of God,* that is, the effect and evidence of it, *that we keep his commandments.* 1 John v. 3. If in a gracious state it may be known,

3. By our love to the saints : *We know that we have passed from death unto life, because we love the brethren.* Every one that so loveth, is born of God and knoweth God. 1 John iii. 14. iv. 7.

4. By our choice of teachers. For an apostle, speaking of carnal teachers, says, *They are of the world : therefore speak they of the world, and the world heareth them.* But, of himself and his ministering brethren, he adds, *We are of God : he that knoweth God heareth us ; he that is not of God heareth not us.* Hereby know we the Spirit of truth and the spirit of error ; both in teachers and in hearers. 1 John iv. 5, 6.

5. By the esteem we are in with the carnal world : *If ye were of the world,* said Christ to his disciples, *the world would love his own ; but because ye are not of the world, but I have chosen you,* and, pursuant thereto, called you *out of the world, therefore the world hateth you.* John xv. 19.

6. By those very things which most grieve and discourage us ; as, for instance, a *law in our members warring against the law of our mind ;* Rom. vii. 23 ; *vain thoughts,* which we hate, knowing that *the thought of foolishness is sin ;* Psal. cxix. 113, and

Prov. xxiv. 9; the imperfection of our best endeavors to do the will of God; Rom. vii. 15—21; and especially a sense of that *body of sin*, which we carry about with us: hence, *we that are in this tabernacle do groan, being burdened*; 2 Cor. v. 4. For, in a spiritual as well as in a natural sense, even a groan is a sign of life, and in the latter, a sign of indwelling grace; it being peculiar to those who have received *the first fruits of the Spirit*, thus to groan within themselves. Rom. viii. 23.

7. By a persevering trust in God, under all his most afflicting and trying dispensations: *Though he slay me, yet will I trust in him*. Job xiii. 15. And,

8. By aspirations, occasionally at least, after the holiness and happiness of the heavenly state: *we groan earnestly desiring to be clothed upon with our house which is from heaven; having a desire to depart and to be with Christ, which is far better*. 2 Cor. v. 2. and Philip. i. 23.

Thus the Holy Spirit, by giving, in the Scriptures, the marks of a gracious state, and the requisite directions for a life of faith, hath furnished us, my believing hearers, both with a *clew* to self-examination, and a *rule* for all holy and useful living; *and as many as possess those marks, and walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*^h Amen.

^h Gal. vi. 16.

SERMON XIV.

THE BLESSING OF JOSEPH.

JOSEPH A TYPE OF CHRIST.

Deut. xxxiii. 13—17. *And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep, that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and fullness thereof; and for the good-will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

“PROPHECY,” saith an apostle, “came not in old time by the will of man;* but holy men of God,” of whom Moses was one, “spake as they were moved by the Holy Ghost.”^a Prophecy, therefore, was God’s *declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.*^b Hence the evident agreement between the predictions of Scripture and the history both of the church and of the world.

But, waiving this general view of the subject, let

* See Ser. 1. Note on p. 37. ^a 2 Pet. i. 21. ^b Is. xlv. 10.

us notice the truth of the remark in relation to the case immediately before us. Canaan, as I have heretofore reminded you, was divided among the tribes of Israel *by lot*; the result of which could be nothing less than the developement of the divine purpose in relation thereto; for the *whole disposing of the lot is of the LORD*.^c

By this division the portion of *Benjamin* lay between the portion of *Judah* and that of *Joseph*. See Josh. xviii. 11. The portion of *Joseph*, therefore, as a matter of course, lay next to that of *Benjamin*; both commencing at Jordan, and the southern part of the former joining the northern part of the latter near *Jericho*, which belonged to Benjamin. See Josh. xvi. 1. and xviii. 12. Accordingly, the Holy Spirit, who *searcheth all things, yea, the deep things of God*, moved Moses, as appears from our text, to assign the same relative situation to this tribe, *by prophecy*, which God would assign to it *by lot*.

In blessing *Joseph*, as in blessing *Levi*, Moses is unusually diffuse: his heart being filled to overflowing, his lips, which he had complained were *uncircumcised*, became eloquent to admiration. *And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon; &c. &c.*

In three subsequent discourses, I design, as the Lord may give ability, to explain this blessing, both literally and spiritually, according to the terms in which it is expressed. At present, my sole object

^c Prov. xvi. 33.

is to show that Joseph was a type of Christ. This, I am aware, some have doubted, because, say they, Christ is no where in the New Testament, likened to Joseph, as he is to Judah, to Benjamin, and to some others among the patriarchs. But, if this omission proves any thing, it is that the resemblance of Joseph to Christ, is so strongly marked in his history, as not to require any such clew to the discovery of the fact.

His very name suggests it: *Joseph* is from *yo yasaph* to *add, to increase &c.*; which can hardly fail of leading our thoughts to HIM who, in his human nature, *increased in wisdom and stature, and in favor with God and man*^d—of whom, as to his fame and followers, the Baptist said, *He must increase*^e—and of the *increase* of whose government and peace, as Mediator, not only the prophet *Isaiah* but the angel *Gabriel* also, affirms *There shall be no end.*^f

Who, among those who have *received an unction from the Holy One*, can read the history of Joseph, and especially the numerous evidences therein recorded of the special interest which he had in his father's love,^g without being reminded of Christ; concerning whom his heavenly Father once and again proclaimed from "the excellent glory, *This is my beloved Son, in whom I am well pleased?*"^h

Was Joseph, according to Gen. xxxix. 6, *a goodly person, and well favored?* and did he, according to Gen. xxxvii. 2, excel all his brethren in filial love and moral virtue? Let us remember, that in all this, he was but a shadow of HIM who is *the chiefest among*

^d Luke ii. 52. ^e John iii. 30. ^f Is. ix. 7. and Luke i. 32, 33.

^g Gen. xxxvii. 3. ^h Matt. iii. 17. Mark ix. 7.

*tén thousand, yea, altogether lovely.*¹ Christ, considered only as a man, had no moral blemish; in nature, he was *holy* and *undefiled*, and in life, he *did no sin, neither was guile found in his mouth.*² Well, therefore, might the Psalmist, addressing him, say, *Thou art fairer than the children of men*, of whom *all have sinned*;³—yea, he is fairer than any of those upon earth whom he deigns to call his *brethren*;⁴ for, *If we say we have no sin, we deceive ourselves, and the truth is not in us.*⁵

Joseph being richly endued with *the Spirit of wisdom and revelation*, Pharaoh, whose supernatural dreams he interpreted, called him Taphnath-Paan-eah,* that is, *One to whom hidden things are revealed*, or *A revealer of secrets*, an expounder of

¹ Cant. v. 10. 16. ² Heb. vii. 26. 1 Pet: ii. 22. ³ Psal. xlv. 2. Rom. iii. 23. ⁴ Heb. ii. 11. ⁵ 1 John i. 8.

* צפנת פנאח Tsapenath-pangneach; which some consider a mere title of honour and authority, conferred on Joseph, by Pharaoh; but Moses calls it a *name*. See Gen. xli. 45. Whether the words of which this name is compounded are *Hebrew* or *Coptic*, is uncertain.

If Hebrew, צפנת, from צפן tsephan, to *hide* or *conceal* may mean things or persons that are *hidden* or *secret*. See Psal. xvii. 14. and lxxxiii. 4. And פנאח from פץ yaphang, to *shine*, to *irradiate* or *enlighten*, (Job. iii. 4.) and נוח noach, *rest* or *comfort*, (an abbreviation of נחם necham, to *comfort* by giving rest and tranquility,) may signify *To illuminate with comfort*. See Gen. v. 29. Is. lix. 13. inter al. Hence the name in question, compounded of the two words thus derived and defined, may import *One who gives comfort, quietness and satisfaction, by revealing and explaining things hidden and mysterious*. To the same purport this name has been interpreted by many. The Targums of JONATHAN and ONKELOS define it so nearly alike, that the definition of the one implies that of the other: according to JONATHAN, it means *A revealer of secrets*, and according to ONKELOS, *One to whom hidden things are revealed*; without which he could not be a revealer

mysteries. Herein Joseph was obviously a type of Christ; *in whom* (till revealed by him) *are hid all the treasures of wisdom and knowledge,*^o and who, as such, was counted *worthy to take the book, the roll of the divine decrees, and to open the seals thereof.* Rev. v. 9.

Joseph, though innocent, was accused of very *base conduct*, and suffered many *hard things*. Distinguished by tokens of his father's love, *his brethren envied and hated him and could not speak peaceably unto him.*^p When he visited them in the wilderness, though sent by his father and on an errand of kindness, they reviled him, at his approach, and *conspired to slay him*, on his arrival;^q and though prevailed on by *Reuben*, not to execute the bloody design; yet, at the instance of *Judah*, they sold him to a *caravan of Arabs*, chiefly *Midianites* and *Ishmaelites* who, by divine providence, were at that juncture passing by on their way to Egypt, whither they took him and "sold him to Potapher, an officer of Pharaoh's, and

of them. LEVI renders the words *A revealer of hidden things*. Linga Sacra under ΠΥΣ. JEROM, indeed, renders it *The Saviour of the world*; though without etymon or reason.

But, as the name under consideration was given by Pharaoh, there is much reason to believe, that he gave it in his own language, the Coptic or Egyptian. Of this opinion was that great linguist, *Atha. Kircher*; who asserts that the name is Egyptian and signifies a Prophet or Foreteller of events. See *Prodromus* Cap. v. p. 124 &c. If so, there must, in some respects, be a remarkable affinity between the Hebrew and the Coptic languages; which, nevertheless, cannot be general, at least not universal; for, while Joseph, to conceal himself from his hebrew brethren, used the Egyptian tongue, *he spake unto them by an interpreter*, Gen. xlii. 23. Some have thought that Pharaoh gave this name to Joseph out of respect for *Baal-Zephon*, one of the Egyptian idols. Exo. xiv. 2. Comp. Dan. i. 7. and v. 12.

^o Col. ii. 3. ^p Gen. xxxvii. 4. 11. ^q Ibid. ver. 12—20.

captain of the guard.” And who that reads the New Testament, does not know that when Christ commissioned by his heavenly Father, visited his wretched family in the wilderness of this world, he was treated in like manner? The Jews, though “after the flesh” they were his own brethren, reviled and rejected him: he was that HOLY ONE *whom his nation abhorred*;^{*} and whom, at his manifestation on earth, they treated accordingly: *He came unto his own, and his own received him not*;^{*} nor did they merely reject him and his dominion, saying, *We will not have this man to reign over us*;^{*} but, abhorring him, they conspired also to take away his life: *This is the heir*, said they, *Come let us kill him.*^{*} And though it was so ordered in Providence, that the power of doing this *directly*, had previously been taken from them,^{*} they, nevertheless, accomplished it *indirectly*; for, having pronounced him worthy of death, they delivered him into the hands of the Romans, who, being gentiles, were in a national sense, as much strangers to him as the Arabians were to Joseph; and who by their accusations of him at a heathen tribunal, procured his condemnation and crucifixion.

To effect their murderous design, “the chief priests, and elders, and all the council,” the assembled *Sanhedrim*, “sought *false* witness against Jesus, to put him to death.” What a council! It consisted of men, who (with the exception of *Joseph of Aramathea**) were all filled with jealousy and

^{*} Gen. xxxvii. 36. ^{*} Is. xlix. 7. ^{*} John i. 11. ^{*} Luke xix. 14.

^{*} Matt. xxi. 38. ^{*} John xviii. 31. Comp. Chap. xix. 15.

**Nicodemus* probably was not present, or he would have objected also. See Luke xxiii. 50—52. and John xix. 38, 39.

rancor against the person they were to try, and, under the influence of these demoniac principles, had prejudged his cause;* nay, men who, under the sanctimonious mask of religion, could not only *tolerate* but even *seek after false witness*, and receive it with greediness. Such witness they sought; "but," for a time, "found none; yea, though many *false witnesses* came, yet found they none;" either the charges brought were so evidently void of truth, or the witnesses who brought them were so despicable and so discordant, that the Sanhedrim durst not risk their own reputation so far as to pass sentence of condemnation on the accused, while they were sustained by no better testimony. "At the last," however, "came two false witnesses"—two that were agreed—"And said, This fellow said, I am able to destroy the temple of God, and to build it in three days." Well, said Christ, speaking in David, *They wrest my words*. Psal. lvi. 5. His words to which they referred, are *Destroy this temple and in three days I will raise it up*; which *he spake*, not of their famous temple at Jerusalem, but of *the temple of his body*, John ii. 19. 21. "And the high-priest," elated at receiving the testimony of the two *false witnesses* against Jesus, "arose and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace;" leaving them to work their own ruin, and to fulfil the counsel of God in the salvation of his people. See Matt. xxvi. 59—63. and Acts ii. 23.

* This is evident from the history of their conduct; though some of them perhaps, forbore to express any private opinion on the case, that they might seem to be the more impartial and candid in their official judgment.

The high-priest, not satisfied with the silence of the innocent prisoner, whom he and the council were resolved to condemn, presumptuously laid him under the solemnity of an oath; saying, "I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God;" that is the true Messiah.* In reply, "Jesus saith unto him, *Thou hast said* † nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark the effect which this solemn declaration had upon the high-priest! Did it satisfy him and make him cease from his efforts to criminate Christ? Not in the least. Nor was that his object in demanding it; but, on the contrary, that he might accuse him of blasphemy for declaring that he was the Son of God, and, implicitly, with perjury also; the declaration being made under oath. "Then the high-priest rent his clothes," saying, of him who is the Holy One and TRUTH itself, "He hath spoken *blasphemy*; what further need have we of witnesses? behold,

* Hence it appears that the Jews of that degenerate age, having lost the true idea of the Messiah, which their patriarchs had entertained, regarded him just as Socinians do now, that is, they admitted that he was the *Son of God*—yet, not *by nature* but merely *by office*.

† Which, in Jewish style, was equivalent to a concession, nay, to an affirmation, that what the speaker replied to, had said, was true; wherefore the above reply of Jesus to the high-priest, was the same, in meaning, as if he had directly answered, *I am*, as it is expressed in Mark xiv. 62. From among the many instances, which Jewish writings furnish of this form of expression, take one from the Jerusalem Talmud, Kilaim, fol. 32. 2: Some having said to one, "Is Rabbi dead? He replied to them ארנן אכריתן *ye have said*; and they rent their clothes;" knowing from the answer received, that the Rabbi was dead.

now ye have heard his blasphemy. What think ye?" said he to the Council; and "They," (probably all present except Joseph) "answered and said *He is guilty of death*. Then did they," either some of the counsellors themselves, or some of the keepers, under their sanction, "spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us thou Christ, Who is he that smote thee?" for they had covered his face, or *blindfolded him*, as the other evangelists say. See Matt. xxvi. 63—68. and Luke xxii. 63—65. This having occurred at night, "When the morning was come, all the chief-priests and elders of the people took counsel against Jesus to put him to death. And," not having a civil or legal authority to do it themselves, "when they had bound him they led him away, and delivered him to *Pontius Pilate* the governor."

Thus "of a truth," O God, "against thy holy child JESUS, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the gentiles; and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Astonishing event!—an event, in which the sovereignty of heaven and the malignity of hell, were equally displayed—an event, in which the kindest design of God was accomplished by the wickedest combination of men—a combination of men, both rulers and people, who though they had long been inveterate enemies to each other, on that occasion, became friends;² and, hence, coadjutors in fulfilling that divine decree, of which, they

¹ Acts iv. 27, 28. ² Luke xxiii. 12. Is. lxxv. 5. Acts x. 28.

were totally ignorant,^a and in the execution of which they were prompted by the worst of motives:—Yes, the innocent Jesus, “being delivered by the determinate counsel and foreknowledge of God,” was taken by Jews and Romans, and by their *wicked hands was crucified and slain*.^b And (more astonishing still!) though Jews and gentiles were combined in crucifying *the Lord of Glory*; yet millions of them were redeemed and shall be saved, by Him they crucified: *for thou, blessed Jesus, wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* Rev. v. 9.

It is worthy of remark, that, as among Joseph’s brethren, there was one, namely *Reuben*, who sought to rescue him;^c so in the Sanhedrim, the council of Christ’s national brethren, there was one, to wit, the Aramathean counsellor, who *had not consented to the counsel and deed of them* against him.^d Moreover, as *Reuben*, who favored Joseph, was Jacob’s *first-born*,^e and whose name signifies *See the Son*;^f so all the favor shown to Christ or his cause among men, is shown by the saints, who are manifestly God’s *first-born*,^g and who, being called out of darkness into light, *See the Son and believe on him*.^h

Nor is it any less worthy of remark, that the sale of Joseph, for *twenty pieces of silver*, was at the importunity of *Judah*,ⁱ whose name, turned into Greek, is *Judas*, the very name of the traitor, who

^a 1 Cor. ii. 8. ^b Acts ii. 23. ^c Gen. xxxvii. 21, 22. xlii. 22.

^d Luke xxiii. 51. ^e Gen. xlix. 3.

^f Explained, Ser. VII. p. 225.

^g Heb. xii. 23. ^h John vi. 40. ⁱ Gen. xxxvii. 26—28.

sold Christ for *thirty pieces of the same metal*; which not only corresponded to the type in Joseph, but fulfilled also a notable prophecy.*

To procede. As Joseph was a type of Christ in his sufferings, so also in his subsequent promotion. For, as Joseph, after patiently enduring affliction and degradation, even to imprisonment in a dungeon, was providentially delivered, and honorably distinguished—nay, advanced next to the king and made lord of all the land of Egypt;† so Christ having, as Mediator, finished his sufferings on the tree of the cross, and his humiliation in the dungeon of the grave, was raised *with power*—discharged with honor—

* Matt. xxvi. 14, 15.

* Comp. Matt. xxvii. 9, 10. with Zech. xi. 12, 13. The Evangelist, indeed, refers to *Jeremy*; yet was readily understood in his day; nor will any learned Jew object to the citation on this account; for he must well know that the reference is agreeable to their own most ancient division of the Hebrew Scriptures into three parts;—1. The *Law*, containing the five books of Moses:—2. The *Prophets*, containing the former and the latter prophets: the former beginning with *Joshua*, and the latter with *Jeremy*: And—3. The *Hagiography*, or Holy Writings, beginning with the *Psalms*, and including with them, the *Proverbs*, *Ecclesiastes*, *Canticles*, *Job*, *Ruth*, *Hester*, &c. Hence, in citing from any of the books of Moses, they referred to the *Law*—in citing from any of the former prophets they referred to *Joshua*—in citing from any of the latter prophets, they referred to *Jeremy*, as our Evangelist did when citing from *Zechariah*; and in citing from any of the other books, they referred, either to the *Hagiography*, or to the *Psalms*, the first book thereof. This ancient division Christ himself observed, saying, *all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning me.* Luke xxiv. 44. See the Bah. Tal. in *Bava Bathra*, fol. 14. *facie* 2.

† Gen. xli. 41—44. *Joseph was thirty years old when he stood before Pharaoh*; Gen. xli. 46; the very age at which Christ entered upon his public ministry; Luke iii. 23. How long Joseph was a prisoner before he interpreted the dreams of Pharaoh's butler and baker, we know not; but it is evident he remained such

exalted to glory—and invested with universal dominion.^k And as, by the authority of Pharaoh, appointed heralds cried before Joseph, *Bow ye the knee*,^l so, by the authority of God the Father, proclamation is made in the Holy Scriptures and by gospel-heralds, *That at the NAME of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth.* Philip. ii. 10. Which, however, is not to be understood of a mere literal *genuflection*, or bending of knees, common among the papists, at hearing that sacred name pronounced; nor, by any means, as implying that, eventually, there will be a universal submission of intelligent creatures to the gracious scepter of Christ, as a Saviour; but of that universal subjection to his authority and decisions, which shall be rendered to him, as a Judge, in that day when all *must* appear before his *judgment-seat*. See Rom. xiv. 10—12.

In token of Joseph's high promotion, Pharaoh himself directed to him, every applicant for either counsel or provision: *Go*, said he, *unto Joseph; what he saith to you do.*^m So, to every sensible sinner—to every anxious inquirer, and to every distressed believer, God, in his word and by his ministering servants, is, in effect, saying, *Go to Jesus*; "This is my beloved Son; *hear him*"ⁿ—To him is given *the*

two full years afterward. Gen. xli. 1. It is strange that in the history of his release and subsequent life, no notice is taken of how he came to be imprisoned. If (as commonly believed) the wicked woman, under whose false accusation he suffered, had in the mean time deceased, it is fearfully probable that, to maintain her credit, she died impenitently persisting in the iniquitous charge. If so, she was more hardened than *Judas*. Matt. xxvii. 3, 4. O that God would bring such accusers to repentance!

^k Rom. i. 4. Acts ii. 24. 33. v. 31. Matt. xxviii. 18. John xvii. 2.

^l Gen. xli. 43. ^m Ibid. ver. 55. ⁿ Mark ix. 7.

tongue of the learned, that he should know how to speak a word in season to him that is weary^o—It pleased the Father that in him should all fulness dwell^p—Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them^q—Believe, then, in the Lord Jesus Christ, O trembling sinner, and thou shall be saved.^r

Nor was Joseph, however highly promoted, forgetful of his brethren, ungrateful and cruel as they had been to him, nor inattentive to their distressing wants.

Preparatory, indeed, to making himself known to them, he seemed to treat them as strangers, and with awful reserve and appalling austerity; nevertheless, he acted from the kindest motive, and with the tenderest compassion; *he turned himself about from them and wept;*^s and though he gave them much trouble of mind by returning their money, and especially by causing them to be charged with the theft of his cup, yet each was done because he would show them unexpected favor—the former, because he would supply them *gratis*, and the latter, because he would bring them back, that he, who knew them while they knew not him, might reveal himself to them, and introduce them to acceptance with the royal majesty.^t How similar the knowledge and the conduct of our divine Joseph, in reference to his chosen but guilty and impoverished brethren! He who *knoweth all things,*^u perfectly knows them and their forlorn estate, while they are yet ignorant of him and of their secret

^o Isa. l. 4. ^p Col. i. 19. ^q Heb. vii. 25. ^r Acts. xvi. 31. ^s Gen. xlii. 24. ^t Ibid. Ver. 7, 8. 26, 27, 28. Chap. xliv. 1—17. xlv. 16 &c.

^u John xxi. 17.

relation to him.[¶] Nor is he, though exalted and enthroned in heaven, forgetful of them or of their necessities, degraded, depraved and guilty as they are become, by their fall in Adam and by their own actual transgressions.[‡] Indeed, they are so proud and self-sufficient, that they never would come to him, were they not caused, by divine grace, as Joseph's brethren were, by divine providence, to experience a famine in their own land—a famine in their souls—a sense of want, which all the stores of nature cannot supply—a hungering and thirsting after righteousness, under which all their former gratifications become *husks and not bread*; as illustrated in the parable of the returning prodigal.[‡] And even when thus made to feel their wants, they come to Christ, at first, as Joseph's brethren came to him—not to *beg* but to *buy*; that is, vainly hoping to obtain from him what they need, in consideration of the penitent hearts, the good desires, the reformed lives, and the sincere promises, with which they come. So coming, however, they receive no more regard from Christ than *Naa-man the leper* received from *Elisha* the Seer, when, taking with him, “ten talents of silver, six thousand pieces of gold, and ten changes of raiment,” he appeared, in his chariot, before the prophet's door. See 2 Kings, chapter v. While they apply to Christ under these legal views, he treats them as Joseph did his brethren; instead of comforting them, he *speaks roughly to them*, and *proves them with searching questions*—nay, puts them *in prison*, and keeps them, for a time, *in ward*, under the bondage and menaces of the law.[‡] Yet his design in all is kind

[¶] Prov. viii. 31. John xvii. 9, 10. 20. 24. [‡] Rom. v. 12, 18. Eph. ii. 1—6. [‡] Luke xv. 11 &c. [‡] Gen. xlii. 7—30. Matt. xv. 22—27.

and gracious—it is, that *through the law*, they may become *dead to the law*, and in the end, enjoy a *good hope through grace*.^a

Moreover, as Joseph's brethren, when they stopped at an inn to take refreshment, were suddenly thrown into a consternation, at finding their money returned in their sacks; so awakened sinners, being yet under the influence of a legal spirit, when they enter a place of public worship, where the oracles of God are faithfully explained, instead of being refreshed and comforted, are unexpectedly overwhelmed in disappointment and trouble;—the sacks of their depraved hearts being laid open before the light of divine truth, they find all their self-dependent pleas rejected and all their self-flattering expectations blasted; their hearts, like those of Joseph's brethren, *fail them*, and *they are afraid God is about to destroy them*; yea, finding that neither their reformation of life, nor their tender feelings, nor their good intentions, nor all combined, can be admitted as a condition of their acceptance, they are ready to exclaim, *Who then can be saved?*^b Perhaps, indeed, on a little reflection, or by means of some false instruction, they conclude their disappointment has arisen, not because the grounds of their reliance were *wrong in kind*, but because they were *defective in extent and sincerity*; and hence, as Joseph's brethren "took a present and double money," they resolve that, with a present of thanks for past mercy, they will *double* their diligence and faithfulness in repenting and doing.^c Still, however, coming with opened eyes

^a Matt. xv. 28. Gal. ii. 19. 2 Thess. ii. 16. ^b Gen. xlii. 27, 28. Matt. xix. 25. ^c Gen. xliii. 15. Exo. v. 17. Matt. xix. 20. Mark x. 21. Luke xviii. 22.

to the Bible, and, with opened ears under a searching ministry, they find all they can do or suffer, while conceived of as a price for what they need, is divinely condemned and rejected as *filthy rags*.^d They are told that salvation is *not of works, lest any man should boast*^e—that *it is not of him that willeth, nor of him that runneth*^f—in short, that it is to be had, if at all, *without money and without price*.^g Nay more ; Christ, like Joseph, charges his brethren with the guilt of *his cup*, the cup of all his sufferings^h—*they shall look upon me whom they have pierced*, saith he ; and, looking upon him, *they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born*. Nevertheless, eventually, like Joseph also, he makes himself known to his brethren, in his mediatorial and fraternal relations to them ; in doing which, he shows them, that by the very cup where-with he charges them, he has redeemed them from under the curse ; and, giving them *the cup of salvation*,ⁱ he causes them to know, that more, infinitely more than they had vainly expected to purchase, He, as their Friend and Brother, freely bestows upon them ; the Father having *in him blessed us with all spiritual blessings . . . according as he hath chosen us in him before the foundation of the world, that* (when renewed by his grace) *we should be holy and without blame before him in love*.^j

The coming, however, of Joseph's relations to him, and their becoming dependant upon him, require a more distinct consideration.

^d Is. lxiv. 6. ^e Eph. ii. 9. ^f Rom. ix. 16. ^g Is. lv. 1. ^h Matt. xxvi. 39. 42. ⁱ Zech. xii. 10. ^j Psal. cxvi. 13. ^k Eph. i. 3, 4.

FIRST, His prophetic dreams concerning them were herein fulfilled: "The sons of Israel," (in that instance *ten* of them only,^m) "came to buy corn among those that came: for the famine was in the land of Canaan," as well as in other lands. "And Joseph was the governor of the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.... And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them;" the first of which, the obeisance which their *sheaves* made to his *sheaf*, being herein evidently fulfilled. See Gen. xlii. 5—9, compared with Chap. xxxvii. 5—7. Hereby, too, he was reminded of his other dream, in which "the sun, and the moon, and the eleven stars, made obeisance to him;" an emblem of that civil reverence, which, at a future time, his father, and his mother, and all his eleven brethren, should render unto him. So Jacob himself understood the dream; and prudently, to prevent pride in young Joseph, and to moderate the resentment of his elder brethren, gently rebuked him for telling it. See Gen. xxxvii. 9, 10.

In regard to the *sun*, Joseph's father, this dream was fulfilled in the profound respect which Jacob showed to the *lord of Egypt*, by the presents which he sent him, while yet he had no thought that the distinguished person whom he thus honored was his own son, and especially by his subsequent recumbence upon him, in the official station to which Joseph was promoted.ⁿ With regard to

^m Gen. xlii. 3, 4. ⁿ Gen. xliii. 11.—14. xlvii. 6.

the *moon*, however, there is an obvious difficulty; for Joseph's mother, thereby symbolized, was already dead; *Rachel* having died at the birth of Benjamin, on the way from *Bethel* to *Ephrath*.^o Wherefore, it must be understood either of *Leah*, Jacob's surviving wife and Joseph's step-mother, or of *Bilhah*, Rachel's hand-maid, who, after the death of her mistress, was as a mother to Joseph; as appears by his being with her sons.^p And, admitting that Jacob, at the time to which the dream referred, had no wife; (and which is highly probable;) the mother of Joseph, nevertheless, whether understood of Rachael, of Leah, or of Bilhah, "bowed down to him," in her posterity.^q And whereas, at the second time Joseph's brethren came to him, Benjamin, his younger brother, was among them, making the number *eleven*, the dream, in relation to them, was verified when they all, answering to the *eleven stars*, "bowed down and made obeisance to him."^r

SECONDLY, The coming of the Jews to Christ was herein specially typified; "they being, after the flesh," his relations. *

Did Joseph's relations, in their coming to him, fulfil his prophetic dreams respecting them? Let it be remembered, that the events of prophecy, though uttered by the prophets, were only such as *the Spirit of Christ which was in them did signify*.^s and therefore, that the coming of the Jews to Christ, in the early times of the gospel, *was*, and that their coming to him, in the latter day, *will be*, according to his predictions concerning them."

^o Gen. xxxv. 16—19. ^pIbid. xxxvii. 2. ^qIbid. xlv. 15.—25.

^rIbid. xliii. 26—28. ^sRom. ix. 5. Heb. vii. 14. ^t1 Pet. i. 11.

^uJoel ii. 28, 29 and Acts ii. 16—18. Jer. xxx. 9. Ezek. xxxiv. 23, xxxvi. 24, 25. Hosea iii. 5.

Joseph's brethren, after they had sold him to strangers, were, it would seem, wholly unconcerned about what they had done, for a long time, at least twenty years.* How much longer, alas! have the Jews, the national brethren of Christ, remained impenitent, under the guilt of their infinitely more cruel treatment of Him! The generation of them among whom he tabernacled in human nature, sold him and procured his crucifixion—even when *Pilate* would have released him, they, still relentless, cried *Crucify him, crucify him*; yet their posterity, during a lapse of about *eighteen hundred years*, have never lamented, but constantly commended, *their horrid deeds*. Nor can we say how much longer their judicial stupidity will remain. We are certain, however, that the time will come, when Christ *will pour upon them, the Spirit of grace and of supplications*, and that *THEN they shall look upon him whom they have pierced and mourn*;† for, on their becoming convinced that he is the true *Messiah*, they will deeply bewail their long contempt and obstinate rejection of him, saying, *We hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our*

* Joseph was 17 years old when he was sold into Egypt; Gen. xxxvii. 2; and 30 years old when promoted in the court of Pharaoh; Chap. xli. 46; consequently he had been 13 years in bondage; the seven years of plenty, added to these, make 20: and probably one or two of the seven years of scarcity, had also elapsed before the famine became so great in Canaan as to compel the sons of Jacob to go to Egypt for corn. All this time they remained insensible of their cruelty to Joseph. By allusion to this, it was said of their sensual and inconsiderate posterity, in after times, "They are not grieved for the affliction of Joseph." Amos vi. 6.

† Zech. xiii. 10.

sorrows; yet we did esteem him stricken, smitten of God and afflicted," as an impostor. But (How affecting to them will be the discovery!) *he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.* Is. liii. 3—5.

Joseph's brethren, the *ten* at first and afterwards the *eleven*, came to him, excited thereto by their father Jacob, who believed the report that there was plenty with the *lord* of Egypt.* Did not this typically signify that the Jews, the national brethren of Christ, would come to him, moved by the conviction of his being the *Messiah* of whom their prophets spake and wrote, and in whom Jacob and the rest of their patriarchs believed and trusted? Thus it was in the first times of the Gospel: the apostles and other Jews, then called, believed in Christ, as HE of whom Moses and the prophets wrote,[†] and according to the faith of their patriarchal ancestors.* And the same will be verified again, at the calling of the Jews in the latter day; for, on perceiving that Jesus of Nazareth, whom the apostles and other converted Jews embraced, is indeed the Christ, in whom Abraham, Isaac and Jacob trusted, they also, being made partakers of *like precious faith*, and encouraged by patriarchal and apostolic example, will look to him and trust in him. Then *Jacob*, in his elect posterity, *shall return and shall be in rest, and be quiet, and none shall make him afraid.*† To the Jews, thus brought to repentance, *the times of*

* Gen. xlii. 1, 2. xliii. 1, 2. † John i. 41. 45. * See Acts v. 29—32. xxvi. 6. 22, 23. xxviii. 23, 24. † Jer. xxx. 9.

*refreshing shall come from the presence of the Lord.*² And so all *Israel*, meaning all the Jews, or the greater part of them, who will then be upon earth, *shall be saved*, &c. Rom. xi. 26, 27. Jer. xxxi. 34.

Joseph's brethren, in both instances, came to him in consequence of famine;^a and so the Jews, the national brethren of Christ, came to him at their former calling, and will come to him, at their latter calling, under a famine of the word: *Behold the days come saith the Lord God, that I will send a famine in the land*, the land of Judea, *not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*, &c. Amos viii. 11, 12. For, whatever application this prophecy may have to certain times and sections of the christian church, it primarily respects the Jews. During the latter part of the old dispensation, prophecy ceased among them; for, from the times of *Malachi*, to those of *John the Baptist*, a course of about 400 years, they had no vision;^b and the writings of Moses and the prophets, though preserved among them, were almost explained away by the traditions of their elders, especially in what related to the Messiah. Hence, there was a famine of the word throughout their land; for, to them, as lost—to the regenerate among them, as hungry, what were the law and the prophets, when so interpreted, that the divine *Messiah*, the Saviour of lost sinners and the *Bread of Life*, was excluded from them? And though by the light of the gospel, which began to shine in the ministry of *John*, many of the Jews perceived and embraced

² Acts iii. 19. ^a Gen. xlii. 5. xliii. 1, 2. ^b Micah iii. 6, 7. Mal. iv. 5. Matt. xi. 13, 14.

the *Christ of God*; yet, their nation generally rejecting him, HE, pursuant to his threatening, took *the kingdom of heaven*, the gospel-dispensation, from them, and gave it to another nation, meaning the gentiles;^c whereupon commenced that famine of gospel-preaching among the Jews, which will continue till the time of their future calling; when, glad to receive the favor they have so long despised, they will again say, *Blessed is he* (a gospel-minister) *that cometh in the name of the Lord*. Matt. xxiii. 39.

Moreover, as Joseph's brethren did not go to him, till after his *stores* had been opened to other nations;^d so the Jews, the national brethren of Christ, will not go to him, till his *unsearchable riches* shall have been opened in the gospel, to the nations of the world: *blindness in part is happened to Israel, until the fulness of the gentiles be come in*. Rom. xi. 25.

Then, too, the prophetic dream of Joseph, in which he beheld the *sun*, the *moon*, and the *eleven stars*, making obeisance to him, will, to the apprehension of the converted Jews, receive a mystical fulfilment in CHRIST; for they will then see, that His most distinguished progenitors, Abraham,^e Isaac,^f Jacob,^g and David^h, answering to the *sun*—His mystical mother,ⁱ (the *true Israel* under the old dispensation,) answering to the *moon*, and the eleven genuine apostles,^k answering to the *eleven stars*, all believed in HIM and bowed down to HIM. Of the patriarchs and others who, under the Old Testament, were spiritual Israelites, *Paul* affirms, *These all*

^c Matt. xxi. 43. ^d Gen. xli. 56, 57. ^e Gen. xxii 18. Rom. iv. 3.

^f Gen. xxvi. 4. Heb. xi. 20. ^g Gen. xxviii. 10—17. Heb. xi. 21.

^h 2 Sam. xxiii. 1—5. Psal. xxxii. 1, 2. Rom iv. 6—8. ⁱ Cant. iii. 11. Comp. Psal. liii. 6. and Heb. vii. 14. ^k Luke xxiv. 9. 52.

died in faith;¹ and *Peter* representing all the believing apostles, said to his Lord and Master, *We believe and are sure* (their faith, observe, rose to assurance) *that thou art that Christ*, that Christ of whom Moses and the prophets wrote, *the Son of the living God*.^m

"The sons of Israel," however, were not ALL, but only AMONG those that came to Joseph to obtain corn.ⁿ "The *famine*" of bread, to which our subject relates, "was over all the face of the earth: . . . And all countries," that is, the inhabitants of them, "came into Egypt to Joseph for to buy corn; because that the famine was sore in all lands.* So the want of spiritual blessings is common to all nations; nor are they to be had by Jew or gentile, from

¹ Heb. xi. 13. ^m John vi. 69. ⁿ Gen. xlii. 5. ^o Ibid. xli. 56, 57.

* Herein was illustrated an important fact in relation to our temporal life and its supplies. By a divine grant, man, in his primeval state, had a right "to eat freely of every tree of the garden" in which he was placed, excepting only of "the tree of knowledge of good and evil." Gen. ii. 9. iii. 16, 17. Consequently, he had a right to eat, not only of those trees, whose fruit was intended for his ordinary food, but also, as occasion required, of the fruit of "the tree of life in the midst of the garden;" which tree, it should seem, was both an emblem of his paradisaical life, and the appointed means of rendering that life *perpetual*, had he abstained from the tree forbidden.

By his transgression, however, man forfeited this grant. The earth itself, for his sin committed upon it, was subjected to a curse of comparative sterility; Gen. iii. 17—19; his future access to the tree of life, was interdicted and absolutely prevented; Gen. iii. 22—24; and he and all his posterity, nay, the preservation of the execrated earth itself, became dependent on the Mediator, the Antitype of Joseph: "The earth," said Christ, "and all the inhabitants thereof," (with respect to the original constitution of things) "are dissolved: I bear up the pillars of it." Psal. lxxv. 3. Hence as, during the famine, all were dependent on Joseph,

any stores but those of Christ, in whom *it hath pleased the Father that ALL fulness should dwell.*^p And, as Joseph withheld supplies from none on account their nation, so neither does Christ; *for, in this respect, there is no difference between the Jew and the Greek, or gentile; for the same Lord over all is rich unto all them that call upon him.*^q

Nevertheless, the family of Jacob, as being all blessed in Joseph, was a figure of the whole family of God's elect, among all nations, as being all blessed in Christ, the Antitype of Joseph.^r Hence, by a manifest allusion to national Israel, the church is called *a chosen generation, a royal priesthood, a holy nation, a peculiar people*—nay, emphatically, *the Israel of God.*^s Therefore,

THIRDLY, Joseph's relations, especially his brethren, in their coming to him and becoming dependent upon him, were typical of the mystical relations of Christ, as well among the gentiles as the Jews, in their coming to him, at their effectual calling, and in their subsequent reliance upon him and subjection to him.

The natural relation of Joseph's brethren to him, recollect, did not commence at the time of their coming to him for corn; they were his brethren be-

and none had a right to expect corn from him, but on condition of paying for it; so, the earth being cursed for Adam's sin, and withholding her spontaneous productions from his posterity, all are dependent, even for temporal supplies, on the favor of the Mediator, who has *all power and all nature* in his hands; and none have a right to expect them, but on condition of enduring toil, and labor, and sorrow. Gen. iii. 17—19.

^p Col. i. 19. ^q Rom. [xii. 10. ^r Gen. xxii. 18. Eph. i. 3, 4. ^s 1 Pet. ii. 9. Gal. vi. 16.

fore. So neither does the mystical relation of the elect to Christ, commence at the time of their calling, when they come to him for the Bread of Life; for, as early as they were the *children of God*, they were the brethren of Christ, the Son of God: but they were the *children of God* by ADOPTION and therefore, MYSTICALLY the *brethren of Christ*, while yet *scattered abroad*—uncalled—nay, unredeemed. See John xi. 52. and Heb. ii. 13—17.

Yet, as Christ was *declared to be the Son of God, by the resurrection from the dead;*¹ so the elect are made manifest as the adopted children of God, and therefore, as the mystical brethren of Christ, by their resurrection from a death in sin; for, hereupon God sends forth the *Spirit of his Son* into their hearts, crying, *Abba, Father;*² and Christ, (How amazing his condescension!) *is not ashamed to call them brethren.*³

Having thus particularly considered the coming of Joseph's brethren to him, I proceed to consider his knowledge of them—his conduct towards them—and his making himself known unto them.

First, His knowledge of them. For, when they, pinched with famine, heard of his abundance, and came to him for supplies, he knew them, though they knew not him;⁴ and so, when regenerate sinners, sensible of their spiritual wants, and hearing of Christ in the report of the gospel, apply to him for aid, though they know not him, in his covenant-relation to them, he distinctly knows them, in their covenant-relation to him. He knows them, as being of that *all* whom the Father *hath given* unto him in

¹ Rom. i. 4. ² Gal. iv. 6. ³ Heb. ii. 11. ⁴ Gen. xlii. 7, 8.

safe-keeping, and for whom he is accountable⁷—as being of that *peculiar people*, whom, according to covenant-stipulation, he *redeemed from all iniquity*⁸—as being of those to whom all needful *grace was given*, IN HIM, *before the world began*⁹—nay, as those who, “of his fulness,” have already received the life-giving Spirit, convincing them of their lost estate and exciting them to *flee from the wrath to come*.

Secondly, His conduct towards them. For Joseph knowing his brethren, variously distinguished them even before he made himself known to them.

1. He repeatedly favored them with a sight of his person and magnificence, that they might hence infer the greatness of his authority and the plenitude of his stores.^b So, to regenerate, inquiring souls, Christ, through the medium of the Holy Scriptures and the instrumentality of his ministering servants, gives such discoveries of himself and of his fulness, as he does not give to the unregenerate.^c Joseph’s brethren, however, while ignorant of his relation to them, conceived of him only as *the lord of the land*, and expected nothing from him but for money.^d Nor are the thoughts which regenerate sinners, under their first exercises, entertain of Christ, any more correct; for, though they may be overwhelmed in contemplating his greatness, his authority, and his glory, they have no just views of his mediatorial character, and especially not of his covenant-relation to them. They know him not as their Brother and Friend. He appears to them only as a HOLY and a MIGHTY SOVEREIGN—as having, indeed, all

⁷ John vi. 39. ⁸ Titus ii. 14. Comp. Is. liii. 11. and Heb. xiii. 20. ⁹ 2 Tim. i. 9. ^b Gen. xlii. 6, 7. 30. 33. xliii. 26. xliv. 14—20. ^c Acts xxii. 9. ^d Gen. xlii. 5.

they want at his disposal—but, as suspending the grant thereof upon some supposed condition to be performed by them. What the imaginary condition is, they are not agreed—one fancying it to be *this* and another *that*; yet, feeling their perishing need of his favor, each cries, with Saul of Tarsus, *Lord what wilt thou have me to do?* or, with the trembling Jailor, *What must I do to be saved?*

2. Before Joseph made himself known to his brethren, he distinguished them, by directing his servants both to *restore every man's money into his sack* and to *give them provision for the way.** He dealt not so with others who came to purchase. And the like difference Christ makes between mere legalists and true penitents; the former, he leaves depending upon their legal performances;† but the latter, he instructs and sustains; for though, by his word and the preaching of his servants, he rejects all they bring as a price for salvation—nay, gives them *severally* the witness thereof in the *sacks* of their own hearts; yet, by the same means and instruments, he also gives them some present nourishment—enough to keep them from starving or despairing, till he gives them more. He lets them know, that although salvation “is not of him that willeth nor of him that runneth,” yet, that it is “*of God that showeth mercy*”—and that, although “It is not of works, lest any man should boast,” yet, that “*it is of faith, that it might be by GRACE; to the end the promise might be sure to all the seed.*”‡ Thus they are kept ruminating, hoping, and seeking.

3. Joseph, while he had not yet made himself

* Gen. xlii. 25. † Luke x. 25—28. ‡ Rom. iv. 16. x 16

known to his brethren, caused a feast to be prepared for them; the incidents of which are instructive.

"He said to the ruler of his house," who is afterwards called his steward, "Bring these men" (his brethren) "home, and slay, and make ready: for these men shall dine with me at noon." Hence, let every steward in the house of Christ, that is, every gospel-minister, learn that, in his studies, he should always labor to *make ready* a meal for seeking souls.

"The men," it is true, "were afraid because they were brought into Joseph's house;" and, apprehensive of some evil, said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and take us for bondmen." In like manner, those in whom a work of grace is begun, though allured to come under the word, yet, finding the tenor of the gospel to contradict and condemn their former views of purchasing the divine favor, they are filled with apprehensions that Christ, instead of saving them, will regard them as mere legalists, and adjudge them to everlasting bondage under the law.

Joseph's brethren, however, in their distress, communed with his steward; who, it should seem, was made acquainted with the reasons why Joseph had ordered that their money should be returned and that they should be brought to his house; and who, after hearing their ingenuous rehearsal of what had befallen them in regard to the money, comforted them, saying, *Peace be to you, fear not*. What an advantage it is to sensible sinners, that the stewards of Christ, his gospel-ministers, are acquainted with their case! For, when they commune with them, or sit under their ministry, they learn that Christ's

rejection of their legal pleas, and his granting to them the privilege of hearing his pure gospel, however they are thereby stripped and emptied, are signs of his favor and not of his wrath : *This man receiveth sinners, and eateth with them.* Luke xvii. 2.

When dinner time arrived, Joseph said to his servants, *Set on bread* ; that is, set dinner in order upon the table ; *bread*, by a usual *synecdoche*, being put for the whole. " And they set on for him by himself, and for them," his brethren, " by themselves, and for the Egyptians by themselves. And they," Joseph's brethren " sat before him," in his presence ; " and the men," thus honored, *marvelled one at another*, that they were so distinguished. " And he," Joseph, " took and sent messes unto them from before him ; but," with reference to the *ten*, " Benjamin's mess was five times as much as any of theirs." All had plenty ; but the fivefold portion sent to Benjamin was a token of Joseph's special affection for him.* And they drank" also, no doubt of Joseph's best wine, " and were merry with him," that is, at his house. How similar the conduct of Christ, and the work of his ministers, under the gospel-dispensation ! Here Christ himself, by his Spirit, carves for all the guests ; distributing, of his bounty, to them

* This served to prepare Benjamin for his more than common share in a then approaching trial : *the cup was found in Benjamin's sack.* Gen. xlv. 12. Thus, if some of Christ's brethren, equally innocent with the rest, have to drink a more than ordinary portion of the cup of his sufferings, that is, of sufferings for his sake, they are prepared for it and supported under it, by a correspondent share in the tokens of his love : *As the sufferings of Christ abound in us ; so our consolation also aboundeth by Christ.* 2 Cor. i. 5.

severally *as he will*; Matt. xx. 15 and 1 Cor. xii. 11; and his ministers, his faithful stewards, acting under his direction, *give* to every class of their hearers a *portion of meat in due season*. Luke xii. 42.

Thus preaching, the servants of Christ, while they assign the first share to HIMSELF, that is, give to him the glory of being the Provider and the Subject of the feast, (Luke xiv. 16, 17.) and feed his church, which is *himself* mystical;^h they also publish the gospel to the world,ⁱ answering to the Egyptians, and are specially careful to set before sensible sinners a portion peculiarly appropriate to them.* They describe their exercises and appetites, as evidences of a work of grace begun in their souls—exhibit the salvation that is in Christ, as full and free—and therefore, as exactly adapted to them, now convinced that they can add nothing to it, nor bring any price for it—and, moreover, repeat and illustrate his own gracious invitations and promises, as addressed in a peculiar manner to such. With confidence and affection, they represent him, as saying to them, *Look unto me and be ye saved^k—Ho every one that thirsteth, come ye to the waters^l—If any man thirst, let him come unto me and drink^m—Come unto me all ye that labor and are heavy laden, and I will give you restⁿ—Him that cometh to me, I will in no wise cast out^o—Blessed are the poor in spirit: for theirs is the kingdom of heaven—Blessed are they that*

^h 1 Cor. xii. 12. ⁱ Mark. xvi. 15.

* In so doing, gospel-ministers *rightly divide the word of truth*. 2 Tim. ii. 15.

^k Is. xlv. 22. ^l Ibid. lv. 1. ^m John vii. 37. ⁿ Matt. xi. 28.

^o John vi. 37.

mourn: for they shall be comforted—Blessed are they which do hunger and thirst after righteousness: for they shall be filled.^p

This rich and appropriate portion, true penitents, to whom it belongs, *eat by themselves*--and, like Joseph's brethren, *marvel* that they should be so highly favored; nay more, they also *drink wine and milk without money and without price*,^q and even begin to be *merry*; they almost *forget their poverty and their misery*, while under the proclamations of grace and peace.

Nor did Joseph merely feast his brethren at his house; he, moreover, sent them away with as much food in their sacks as they could carry.^r Thus Christ, by the ministry of his servants, not only comforts seeking souls at his house, while hearing his gospel, but sends them away with their hearts as full of gracious influence and of scriptural matter for meditation, as, at that stage of experience, they can bear. Nevertheless, like Joseph's brethren, they cannot account for the kind treatment they receive; being still ignorant of their relation to the bountiful GIVER. They are astonished rather than instructed; and presently relapse into trouble. *Clouds*, instead of sun-beams, *return after the rain*. Eccl. xii. 2. This will more fully appear while we observe,

4. That Joseph, before he made himself known to his brethren, distinguished them also by farther trials--trials which, it is true, were great favors; yet, favors wrapped in such clouds of mystery, as, at the time, filled them with anguish and consternation.

Their *present*, indeed, for aught that appears to the contrary, he kindly accepted; but their pur-

^p Matt. v. 3, 4. 6. ^q Is. lv. 1. ^r Prov. xxxi. 6, 7. ^s Gen. xliv. 1.

chase money, though *doubled*, he refused and returned: He said to his steward, "Put every man's money in his sack's mouth," where he could not fail of seeing it, as soon as his sack was opened.⁴ Thus, although Christ condescends to accept a *thank-offering* from sensible sinners for the favors they have received from him, He, nevertheless, utterly rejects, both their legal performances, and their evangelical exercises, (and so their *double* money,) while brought as a price for an interest in his stores of grace—nay, gives them, as observed before, the evidence thereof in the sacks of their own hearts, as these are more fully opened by his Spirit, and the selfish motives of them are more clearly exposed to their view, in the light of his word.^a

Joseph, however, brought his brethren under a still severer trial, the charge of having stolen his silver cup. For, strange as it was, he farther said to his steward, "Put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money;" and which the steward accordingly did.^b This stratagem, though seemingly fraught with injustice and cruelty, was both equitable and merciful.

Joseph's cup, consisting, no doubt, of refined silver, which is an emblem of purity,^c was a fit symbol of his pure and excellent character; which was of much higher value than a silver cup, or than any other earthly treasure; for *a good name is to be chosen rather than great riches, and loving favor rather than silver and gold.* Prov. xxii. 1. Now of this, though not of his cup, Joseph's brethren had shamefully robbed him; not, indeed, in his father's

⁴ Gen. xlv. 1. ^a Jer. ii. 22. xvii. 10. Eph. ii. 8, 9. 1 John iv. 10. 19. ^b Gen. xlv. 2. ^c Psal. xii. 6.

esteem, but in the esteem of strangers, to whom they sold him for a slave; thereby implying that he was an abandoned miscreant, fit only for the vilest servitude.* And in like manner, the Jews, the national brethren of Christ, treated him; for though unable, in the least, to diminish him in the esteem of his heavenly Father, yet, to the utmost of their power, they degraded him in the esteem of men. They not only denied that he was the Messiah, but even robbed him of his moral character; they reviled him, as being *a man gluttonous and a wine-bibber*—yea, as one in collusion with satan.† Nor do his mystical brethren, those who are his brethren by election and adoption, treat him any better. In their carnal state, they, like others, regard him as unworthy of their *desire*;‡ and, after quickened by his grace, and made to feel their condemnation as sinners, instead of receiving him as *the end of the law for righteousness*, which *he is to every one that believeth*, they go about *to establish their own righteousness*.§ Nay, such is our ignorance, as well as our pride, that even when convinced that our best obedience is imperfect, and that if it were perfect, it could not answer for past defects and transgressions, instead of casting ourselves, as guilty and helpless, on Him *who was delivered for our offences and raised again for our justification*,|| we foolishly delay, thinking to exercise such mortification, contrition, self-denial &c., as shall render us, in some measure, worthy of divine acceptance, before

* Gen. xxxvii. 28. 36. Thus individuals, families and nations may suffer under false accusations, for injuries done to others long before. See Is. xxxiii. 1.

† Matt. xi. 19. xii. 24. ‡ Is. liii. 2 § Rom. x. 3, 4. || Ibid. iv. 25.

we trust in Christ. Thus, as long as possible, we rob HIM of the glory of being ALL and in ALL in our salvation. Nevertheless, being *reconciled to God*, that is, to his justice, *by the death of his Son*,^c we are not left to perish through our ignorance and self-confidence; but, eventually are cured of both; and being, through grace, made to realize that we are *without strength*, we are constrained and enabled, vile as we are, to rely on *Christ who in due time died for the ungodly*.^d

Joseph's cup, being that out of which he drank,^e was also a fit symbol of his sufferings. And Christ, speaking of his own sufferings, and seemingly by allusion to those of Joseph, said, *The cup which my Father hath given me, shall I not drink it?* John xviii. 11. Indeed, there is, in several respects, a striking resemblance between the sufferings of Joseph and those of Christ.

Were the sufferings of Joseph procured by the ill conduct of his brethren? Let it never be forgotten that the sufferings of Christ, were procured by the sins of his mystical brethren: *He was wounded for our transgressions and bruised for our iniquities.* Is. liii. 5.

Was Joseph, though exposed to sufferings by the ill conduct of his brethren, ordained of God to be the instrument of saving their lives *by a great deliverance?*^f The same is true of Christ; for though he suffered as the Substitute of his guilty brethren and *by wicked hands was crucified and slain*, he was, nevertheless, "delivered by the determinate counsel and foreknowledge of God," and died that we

^c Rom. v. 10. ^d Ibid. ver. 6. ^e Gen. xlv. 5. ^f Ibid. xlv. 7.

might live: *He was delivered for our offences and raised again for our justification.* Rom. iv. 25.

As Joseph's sufferings were occasioned by his brethren, it was fit and requisite, that, by some means, he should make their ill treatment of him bitter to them, before he admitted them to his fraternal fellowship. This he had done in some measure, when he accused them of being *spies*, and put them *into ward for three days*: for then, "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us. And Reuben answered them, saying, Spake not I unto you, saying, Do not sin against the child; and ye would not hear? Therefore behold also his blood is required." This conversation passed between them in the presence of Joseph; but, taking him to be an Egyptian, "they knew not that Joseph understood them; for he spake unto them by an interpreter."^s Still more poignantly, however, he brought that great wickedness to their remembrance by laying his cup, the symbol of his sufferings, to their charge. For when the stealth, to all appearance, was undeniably proved upon them, Judah, in the name of the whole, said to Joseph, by whose direction the discovery was made, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves?" To confess the charge would have been a violation of conscience; and to deny it, could have been of no avail, seeing the cup alleged to be stolen, was actually found in Benjamin's sack. Ju-

^s Gen. xlii. 14—23.

dah, therefore, wisely understood and admitted, that the dilemma into which they were brought was a punishment divinely inflicted upon them for their past sins; and every conscience, no doubt, felt that it was specially for their sin in selling Joseph;—"God," said he, "hath found out," that is, disclosed the iniquity of thy servants, &c. Gen. xlv. 16. In like manner Christ deals with his brethren. He brings, indeed, much of their guilt to their remembrance, while he holds them *in ward* under the law, and speaks to them by his Interpreter, the Holy Spirit: here he shows them that they are rebels against God, and that they cannot be justified in his sight, by their obedience to the law; *for by the law is the knowledge*, not of justification, but of *sin*. See Rom. iii. 20. and vii. 8—11. But, it is by charging them with the cup of his sufferings, that he pierces their hearts and makes them, in the bitterness of their souls, to cry, *What shall we do?* Acts ii. 36, 37.

Joseph, moreover, employed his cup in *making trial* of his brethren. His steward, it is true, when speaking by his direction, is represented by our Version and several others, as saying of the cup, "Is not this it in which my lord drinketh? and whereby indeed he *divineth?*" Gen. xlv. 5. But this cannot be the sense of the original; for, though it is not improbable that the Egyptians really supposed that Joseph, like the soothsayers of their own and other nations, practised divination, and that he thereby interpreted dreams and discovered and revealed secrets, *that* supposition is wholly inconsistent with his revealed character; nor is it at all credible, that he designed to make such an impression on the mind of his steward, and much less, that

he was willing, through him, to make that impression on the minds of his brethren. Wherefore, I understand the word rendered *divineth*, to be used in this place in a different acceptation. Its root, (נחש nachash,) signifies not only *to divine*, but also *to observe, to try, to make an experiment*. Thus using the word, Laban said to Jacob נִחַשְׁתָּהּ nichashtee, *I have learned by experience*. Gen. xxx. 27. Comp. 1 Kings xx. 33. Now, the word in question being so understood, the interrogatories which Joseph's steward, by his direction, put to the supposed strangers, imported as much as if he had said—Is not *this* evidently the cup which my Master appropriates to his own personal use—nay, the cup which you saw him thus appropriate, when lately you were so kindly and so bountifully entertained at his house? And was it not to *make trial* of your honesty, of which he was very doubtful, that he left this valuable article within your convenient reach, when he withdrew from his table? It was: and by the experiment, behold, he has proved you to be filchers!

This also well comports with Joseph's real design in the stratagem; which was to *make trial* of his elder brethren in different respects. As they had envied him, whom his father had distinguished, he thought proper to *try* whether, in like manner, they would envy his brother Benjamin, whom *he* had distinguished at his table, by sending him a fivefold mess. And, as envy is sure to manifest itself by a ready concurrence with any charge, true or false, brought against its object, Joseph prudently caused his cup to be put into Benjamin's sack, that his elder brethren, if so disposed, might have a fair pretence for delivering him up as a thief; and which the Jews

think the rest would have done, but for the opposition and influence of Judah. By the same means, Joseph also *made trial* of their filial affection; they well knowing how much the life of their father was *bound up in the lad*, namely Benjamin. Gen. xlv. 30.

Thus Christ, by the cup of his sufferings, both personal and relative, tries his called brethren, and distinguishes them from others.

By Christ's *personal* sufferings, I mean those which he endured in his own human nature. By these he tries—1. Our faith. They who have only an historical faith in him, though they may be elated with a notion of being saved by him, feel no brokenness of heart nor contrition of spirit, and, therefore, no sympathy with him in his sufferings; but his called brethren, being regenerated and made partakers of that *faith which is a fruit of the Spirit*,^a come to him filled with self-abasement and godly sorrow on account of their sins; *they look upon him whom they have pierced and mourn*.¹—2. How we are affected toward the design of his death; which was not only to redeem, but thereupon, to purify also, those for whom he died: for he *gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*.²

Now, many who talk much about redemption by Christ, and warmly dispute whether it is particular, general, or universal, are, nevertheless, strangers to the purifying efficacy of his precious blood, as applied to the conscience by the Holy Spirit—nay, live as they list, unconcerned about holiness of

^a Gal. v. 22. ¹ Zech. xii. 10. John xix. 37. ² Titus ii. 14.

heart or life. But the called brethren of Christ, with the apostles, perceive and realize, that when *he died for all*, that is, for *all* he represented among *all* nations, (all being alike dead,) *he died for all, that they who live*, being regenerated and justified, *should not henceforth live unto themselves, but unto him who died for them, and rose again.* See 2 Cor. v. 14, 13.

By the *relative* sufferings of Christ, I mean the sufferings of his mystical body, the church; that is, the sufferings which his vital members endure, because of their relation and union to him, and the profession of their faith in him.¹ Addressing such, the apostle says, *Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*^m In the present life they are all imperfect;ⁿ and when they depart from the standard of God's revealed will, either by omission or commission, though they come not under the curse; Christ having redeemed them from it;^o they, nevertheless, come under the discipline of the covenant, as administered by their heavenly Father: *Then, saith he, will I visit their transgressions with a rod, and their iniquity with stripes.*^p This rod, however severe its stripes, is applied as the effect of covenant-love and faithfulness: *When we are judged, we are chastened of the Lord, that we should not be condemned with the world, and that we might be partakers of his holiness.*¹ Believers, however, suffer much wrongfully from the tongue of slander; yet to this also, a blessing is annexed: *Blessed are ye,*

¹ Col. i. 24. 1 Pet. iv. 13. ^m Philip. i. 29. ⁿ Ecc. vii. 20. 1 John i. 8. ^o Gal. iii. 13. ^p Psal. lxxxix. 32. ^q 1 Cor. xi. 32. Heb. xii. 9—11.

said Christ to his disciples, *when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.*^{*} Nay, even when they are overtaken in faults, the enemies of truth and righteousness reproach them, not because they have sinned, but because they are professed disciples of Christ; for the same imperfections, which in others pass unnoticed, if observed in them, are magnified and made the occasion of scandal to the christian name: *This fellow was also with Jesus of Nazareth.*^{*} *Did not I see thee in the garden with him?*[†] How careful, then, should professors be to give no just occasion to the adversary to *blaspheme*, or to *speak reproachfully*![‡]

And under these relative sufferings also (both under those which they endure from the discipline of the covenant, because they belong to Christ, and under those which they endure from the tongue of slander and the hand of persecution, because they profess his name) Christ variously tries them.—Hereby,

1. He tries and brings to light their reconciliation to the will of his and their heavenly Father. For while others, under afflictive providences, rebel and murmur, an afflicted saint, under the rod of the covenant, says, with ELI, *It is the Lord; let him do what seemeth him good;*[‡] with DAVID, *It is good for me that I have been afflicted, that I might learn thy statutes;*[‡] with JOB, *Shall we receive good at the hand of God, and shall we not receive evil,*

^{*} Matt. v. 11. 12. [†] Ibid. xxvi. 71. [‡] John xviii. 26. [§] 1 Tim. vi. 1. Titus ii. 1—11. [¶] 1. Sam. iii. 18. [‡] Psal. cxix. 71.

meaning the evil of affliction! ⁷ nay, with him also, *Though he slay me, yet will I trust in him*⁸—and, with PAUL, *I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.*⁹ Such too, is the tenor of apostolic exhortation, addressed to believers: *We pray you in Christ's stead, be ye reconciled to God*¹⁰—*Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.*¹¹

2. He tries, and makes manifest, the reality of their attachment to himself and his gospel. Some receive his word under the mere influence of passion, and others under the prospect of worldly gain. The former, when their gust of passion has subsided, and the latter when their hope of worldly gain is blasted, presently take offence at his doctrine or his government, and forsake his cause and his kingdom.¹² Not so his true disciples. They, assured that he is the divine *Messiah*, and having *received his gospel in the love of it*, cannot forsake him, nor exchange his doctrine for that of another.—When He, observing how hypocrites forsook him, said to the twelve, *Will ye also go away?* Peter answered him, *Lord, to whom shall we go? thou hast the words of eternal life.*¹³

3. He tries their love to each other, and thereby, their love to God. For *every one that loveth him that begat, loveth him also that is begotten of him.*¹⁴ That the professed disciples of Christ may be tried in this way, it is so ordered in Providence, that while some of them are rich, others are destitute and in

⁷ Job ii. 10. ⁸ Ibid. xiii. 15. ⁹ Rom. viii. 18. ¹⁰ 2 Cor. v. 20.

¹¹ 1 Pet. v. 6. ¹² Matt. xiii. 20. John vi. 26, 27. 66. ¹³ Ibid. ver. 67, 68. ¹⁴ 1 John v. 1.

need of their liberality: *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*^c In other instances and to answer the same end, some of God's children are strangely and unaccountably brought under the *apparent* guilt of some immorality—perhaps, like Benjamin, they are charged with theft, or, like Joseph, with unchastity—and, though innocent as they, circumstances may be such, that, like them, they may be unable, for the time being, to demonstrate their innocence. Here the feelings of their brethren toward them, are deeply tested. Those who secretly disliked them before, will readily—nay gladly, admit and even abet the accusations against them, and so leave them to the power of their accusers. For, however with their lips they may seem to regret it, the language of their heart is, *Ah, so would we have it.*^b But they who have cordially loved and fellowshiped them, as christians, feel and act very differently toward them. They call upon them—inquire into the circumstances of the case, and attach that respect to their declarations, which is due from one christian to another; and, knowing that Satan is *the accuser*, not of the profane, nor of hypocrites, but *of the brethren*^d—that he is never at a loss for agents, ready and qualified to serve him in this work of darkness—that false accusations may be so contrived, in relation to times and circumstances, as to have a great show of plausibility—and that Christ, to bring to light the enmity of the devil against the church, and to manifest the strength of

^c 1 John iii. 17. ^b Psal. xxxv. 25. ^d Rev. xii. 10.

his own grace in supporting his falsely accused brethren, in some instances, suffers such accusations to be loudly rumored and long sustained ;— knowing these things, I say, the cordial friends of those accused, *Judge not according to appearance, but judge righteous judgment.*^a Wherefore, influenced by that *charity*, that *christian love*, which *envieth not*, and which *thinketh no evil*,¹ they cannot abandon their accused brethren to public odium, but upon unequivocal and undeniable evidence of their guilt ; and even then, so far are they from exulting in the facts thus proved, (as the ungodly do,) that they deeply deplore them, and the case of those found guilty of them. Their hearts bleed with the bleeding cause of their dear REDEEMER. They regard the sad affair, as a common wound to *the household of faith*—as a humiliating stroke to the whole church—and, in bitterness of soul, say to JESUS, as Judah said to Joseph, *God hath found out*, that is, exposed *the iniquity of thy servants*—the iniquity that had been committed among them. By such falls among professors, God affects the hearts of survivors with an alarming sense of their own indwelling depravity, and remembers to them the remembrance of their own past transgressions—yea, exemplifies before them what they are all still liable to, unless his grace preserve them. Thus *he that thinketh he standeth*, is admonished to *take heed lest he fall.*^m

Having considered Joseph's knowledge of his brethren and his conduct toward them while they knew not him, let us procede to consider,

^a John vii. 24. ¹ 1 Cor. xiii. 4, 5. ^m Ibid. x. 12.

Thirdly, His making himself known unto them. To this he was moved by the admirable speech of Judah ;* which, for artless simplicity, pertinent reasoning, and humble importunity, we may safely say has never been exceeded. It is so explicit and so beautiful, that any human attempt to explain or to embellish it, must necessarily tend to obscure and deface it. You are, therefore, left to read it, without comment, as it is found in Gen. xlv. 18—34.

The narrative of its influence upon Joseph, begins with Chapter xlv.

Then (ver. 1.) *Joseph could not refrain himself before all them that stood by him ; and he cried*, probably to his steward, *cause every man to go out from me*, meaning every man, except the reputed strangers, then under examination : *and there stood no man with him, while Joseph made himself known unto his brethren.* And (ver. 2) *he wept aloud ; and the Egyptians and the house of Pharaoh heard ;* the Egyptians, though withdrawn to adjoining apartments, heard him weep, and, through them, the report thereof soon reached the house of Pharaoh, not far from which, it is presumable, stood the house of Joseph, his Prime-Minister.

By this precautionary measure, Joseph wisely and kindly prevented any needless exposure of his brethren's faults ; which, on that interesting occasion, he must necessarily mention, and they confess.—Nor does it appear from the sacred history, that their cruel treatment of him, or any of their former crimes, were ever made known in Egypt. Thus, our divine Joseph, the Lord Jesus Christ, does not

* Who had become surety for Benjamin. Gen. xliii. 9. xlv. 32.

require that his redeemed, when called and brought under conviction by his word and spirit, should publish their particular sins before men. It is enough that they realize the evil of them in their own souls—confess them before God—abhor and forsake them—and that they rely, for the pardon of them, on *the blood of the everlasting covenant*, which alone can satisfy divine justice for sin. And as Joseph, for the honor of his family, provided for keeping the knowledge of their faults between himself and them, that his brethren might not be exposed to contempt in Egypt; so Christ, for the honor of his name and kingdom, has provided that his brethren, when *overtaken in faults*, if penitent and reformed, should not be exposed to reproach in the world: *If thy brother*, says he, *trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the CHURCH—not to the WORLD; but if he neglect to hear the CHURCH, let him be unto thee as a heathen man and a publican.*^a Many godly men, indeed, have been of the opinion, that Christ will not make known the sins of his redeemed, even at the last judgment. But if he does, it will only be to magnify the riches of his Father's grace toward them, and the value of his own sacrifice for them, *when he shall come to be glorified in his saints, and to be admired in all them that believe.*^o Nay, when arrived in heaven, the saved, in-

^a Matt. xviii. 15—17. ^o 2 Thess. i. 10.

stead of particularizing the kinds and degrees of their guilt, will harmoniously join in the everlasting song, *Unto him that hath loved us and washed us from our sins in his own blood, &c.*^p Christ, moreover, like Joseph, reveals himself to his brethren *alone*; for, both at their calling and during their pilgrimage, He *manifests himself to them*, as he does not *unto the world*. See John xiv. 22.

The progress, too, which Joseph observed in making himself known to his brethren, is worthy of notice and full of instruction.

1. He merely announced himself to them by his proper name, saying, I AM JOSEPH—to which, however, at once to show his filial affection, and to convince them that he knew who they were and whence they came, he annexed the inquiry, *Doth my father yet live?* We need not marvel at what followed.—*And his brethren could not answer him: for, as might be expected, they were troubled, yea, terrified,* as the word signifies, *at his presence.*^q For now, recognizing in the *lord of Egypt* their long discarded brother, whom, to his own and his father's unutterable grief, they had sold to strangers, they were so stung with remorse—confused with shame—and filled with the dread of just retaliation, that, for a while, they could make no reply. How similar is the condition of poor sinners, when first they *hear the voice of the Son of God, so as to live*, and begin to see his majesty and his glory, in the light of the gospel! He, indeed, says to them, I AM JESUS, that is, the SAVIOUR; but they, recollecting their long neglect and contempt of him, and their base requital of his

^p Rev. i. 5, 6. ^q Gen. xlv. 8.

Father's kindness, in sending him into the world, can scarcely *even hope* that he will *save them*.—Hence, laden with guilt, and filled with shame and grief, they know not what to say or do.

2. Joseph, perceiving his brethren to be thus confounded and dismayed, and, perhaps, receding from him, kindly said to them, *Come near to me, I pray you.** What an encouraging invitation! Yet, much more so is that of Christ, in which he says to sensible sinners, *Come unto me all ye that labor and are heavy laden, and I will give you rest.* Did the brethren of Joseph *draw near* to him, at his call? How much more, at the call of JESUS, should heavy laden sinners be prevailed on to go to HIM!

3. Joseph's brethren having approached him, he explicitly declared his relation to them, saying, I AM JOSEPH YOUR BROTHER;† and though he added, *whom ye sold into Egypt*, it was not to reproach them, but, at once to *identify* and to *endear* himself to them. Thus when sensible sinners, encouraged by the gospel invitation, are enabled to come to Christ by faith, He graciously reveals himself in his covenant-relation to them. He, in effect, says, I AM JESUS YOUR BROTHER; and though he now again causes them to *look upon him whom they have pierced and mourn*, the affecting sight only serves to confirm their faith and to increase their love. Nay, the very imputation of his death proves that it was *for them*, and tends to enhance his value to them: *Unto you, therefore, that believe he is precious.* 1 Pet. ii. 7.

4. Joseph, to alleviate his brethren, under the self-reproach which they still felt at the remembrance of

* Gen. xlv. 4. † Ibid.

how they had treated him, instructively adverted to the concern which God had in the matter. Addressing them, he said, *Be not grieved nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life. So now it was not you that sent me hither, but God ; and He, strange as it is, hath made me . . . ruler throughout all the land of Egypt.*¹ So Christ, to instruct the minds and to assuage the sorrows of his penitent disciples, lets them know that he was *delivered by the determinate counsel and fore-knowledge of God*—that he suffered *for them* by covenant-stipulation (which Joseph did not for his brethren)—that the things which he suffered, being those predicted and typified of the true Messiah, proved him to be the PERSON—and, that such was the tenor of the covenant, that his mediatorial sufferings were all prerequisite to his mediatorial exaltation : *Ought not THE CHRIST (ὁ υἱ τοῦ χριστοῦ) to have suffered these things, and to enter into his glory ?*²—that glory which, by covenant-grant, he had with the Father *before the world was.*³ Joseph's brethren had, indeed, been ill-affected toward him : *As for you,* said he to them, *ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*⁴ And so, though Jews and Gentiles were exceedingly ill-affected toward Christ, and *took and crucified him with wicked hands,* yet God meant it unto the highest conceivable good, namely, to save from eternal death, *a multitude which no man can number, of all nations, and kindreds, and people, and tongues.* Rev. vii. 9.

¹ Gen. xlv. 8. ² Luke xxiv. 26. ³ John xvii. 5. ⁴ Gen. i. 20.

5. The coming of Joseph's brethren to him in Egypt, excited much interest at court: *The fame thereof was heard in Pharaoh's house*, messengers and courtiers, saying, *Joseph's brethren are come.*⁷—Let this remind us of the exultation in Zion, the earthly palace of God, when lost sinners, found and called by grace, come to Christ and to his church. THEN ministers and other christians joyfully congratulate each other, saying, *The ransomed of the Lord are come.* Thus, at the return of the prodigal to his father's house, *they* (the members of the household) *began to be merry;*⁸ and when many in Samaria believed, *There was great joy in that city.*⁹ Nay, the tidings, borne with angelic flight, reach the courts of Heaven, and gladden all the inhabitants there: *There is joy in the presence of the angels of God over one sinner that repenteth.* Luke xv. 10.

6. Joseph, having made himself known to his brethren, and having thus instructively addressed them, sealed his love to each with a kiss^b—made them all acceptable at court, (Pharaoh himself and all his servants being well pleased,^c)—and, hiding all their faults from the king, procured his royal concurrence on their behalf.^d How similar is the manner in which our divine Joseph, the Lord Jesus, treats his redeemed! On making himself known to them, he not only kindly instructs them, but also sweetly discovers his love to them; and having, by his atonement, covered all their sins from the eye of avenging justice, he brings them into open acceptance with *the King eternal, immortal and invisible*; who,

⁷ Gen. xlv. 16. ⁸ Luke xv. 24. ⁹ Acts viii. 8. ^b Gen. xlv. 15.

^c Ibid. ver. 16. ^d Ib. ver. 17—34.

thereupon, *shows them his covenant*^c—lets them know their interest in his *great and precious promises*, by which they are assured of all needful good, for time and eternity^f—and favors them with his gracious presence, and the tokens of his loving-kindness: *If any man love me*, saith Christ, *he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.* John xiv. 23. *Truly*, brethren, *our fellowship is with the Father, and with his Son Jesus Christ.* 1 John i. 3.

REFLECTIONS.

1. Were all the family of Joseph gathered to him *in Egypt*? So all the family of Christ shall be gathered to him *in this world*. “It is written in the prophets,” saith he, *And they shall be all taught of God*; that is, to know their lost condition and the only way of salvation. *Every man therefore*, adds he, *that hath heard, and hath learned of the Father, cometh unto me.* John vi. 45.

2. By the favor and influence of Joseph, his family, though in Egypt, were distinguished there.—They dwelt in the land of Goshen, and near to Joseph.^g Now *Goshen*, as it abounded with water and pasture, was *the best of the land*;^h and therefore a fit emblem of a state of grace, in which believers have access to the rills and fountains of living water, and feed in the *green pastures* of divine promises and ordinances. But the best of all is their privilege of being near to JESUS, their *spiritual Joseph*: for they are *a people near unto him*.ⁱ *The lines*, of a truth, *are fallen unto us in pleasant places; yea, we have a goodly heritage.* Psal. xvi. 6.

^c Psal. xxv. 14. ^f 2 Pet. i. 4. 2. Cor. i. 20. Rom. viii. 32.

^g Gen. xlv. 10. ^h Ibid. xlvii. 6. ⁱ Psal. cxlviii. 14.

3. the family of Joseph, though they dwelt in Egypt, were not Egyptians, but strangers there. So the saints, though *in* the world, are not *of* the world, but *strangers and pilgrims* here. Heb. xi. 13. Hence,

4. As Joseph, before his death, assured his brethren (meaning all Israel) that God would certainly visit them, and bring them out of that land into the land of promise,^a so Christ, before his crucifixion, let his disciples know, that God had provided for them a better home than this world, and a richer inheritance than the earthly Canaan: *Fear not, said he, little flock, for it is your Father's good pleasure to give you the kingdom.* Luke xii. 32.

5. Joseph, in the most solemn manner, charged his brethren to carry up his bones with them.¹ These were to accompany them, through all their journey toward the *holy land*. And so the *everlasting gospel*, the doctrine of *Him who is raised from the dead*, will accompany the church in all her generations, and during every stage of her heaven-ward journey: *My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.* Is. lix. 21. And, as the Israelites, with the bones of Joseph, entered Canaan, the saints, with the risen Jesus, shall enter the "better country." *For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first*, that is, before the living

^a Gen. i. 24. ¹ Ibid. ver. 25.

saints shall be changed: *Then we which are alive and remain, (being suddenly changed,) shall be caught up together with them in the clouds, to meet the Lord in the air : and so, (having entered heaven with him,) shall we ever be with the Lord.*"—**Amen. Even so, come, LORD JESUS.**

¶ 1 Thess. iv. 16, 17. Comp. 1Cor. xv. 51—57

SERMON XV.

THE BLESSING OF JOSEPH, CONTINUED.

JOSEPH'S LAND A TYPE OF CHRIST'S CHURCH.

Deut. xxxiii. 13—17.—*And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and fulness thereof; and for the good-will of him that dwelt in the bush. Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

DAVID, addressing the Lord, said, *Open thou mine eyes that I may behold wondrous things out of thy law.** With such things our text abounds. And, O that the Lord would open the eyes of our understanding that we might understand them!

That Joseph, in many respects, was a personal type of Christ, you have heard in the preceding discourse; and if so, it must follow, by consequence, that his portion was mystically designed to set forth

* Psal. cxix. 18.

the portion of his great antitype. This will appear, when, concerning Joseph's land, we consider,

FIRST, The manner of its assignment. Joseph received his land *by lot*,^b and therefore by divine appropriation; for the whole disposing of the lot is of the Lord.^c And in like manner, Christ received his portion, the church: *The Lord's portion is his people; Jacob is the lot of his inheritance.*^d For, though the words just referred to, literally understood, respect national Israel, yet *that* Israel as being an object of God's providential love and choice,^e and as being by him committed to the safe-keeping and guidance of the Angel of the covenant, in whom his "name," his *nature* dwells,^f was eminently a type of spiritual Israel, whom he *loves with an everlasting love*, and whom he gave to Christ, not only as the people of his charge, but as the *lot of his inheritance*. Accordingly, Christ, when speaking to the Father concerning them, says, *Thine they were and thou gavest them me*. Yet, that none might suppose that the Father had thereby relinquished his own interest in them, Christ farther says to him, *all mine are thine, and thine are mine; and I am glorified in them*;^g that is, in the equity of their redemption and the perfection of their salvation; he having redeemed them from *all iniquity*,^h and they being *saved in him with an everlasting salvation*.ⁱ

SECONDLY, The succession of its inhabitants. Joseph's land was inhabited by his natural descendants, in their successive generations;^j and the church, the land of Christ, was manifestly designed for the

^b Josh. xvi. 1. ^c Prov. xvi. 33. ^d Deut. xxxii. 9. ^e Ibid. vii. 7. ^f Exo. xxiii. 20—23. See Ser. iv. p. 143, &c. ^g John xvii. 3. 10. ^h Titus ii. 14. ⁱ Is. xlv. 17. ^j Josh. xvi. 4.

earthly residence of his spiritual posterity, from generation to generation. And it is only as sinners receive regenerating grace from Christ and become believers in him, that they are qualified to profess his name, and to unite with his visible family, which is *the household of faith*:^k "This is the heritage of the servants of the LORD, and their righteousness is of me saith the LORD." Is. liv. 17. Thus Christ, by communicating grace to his redeemed, perpetuates *a seed to serve him*; and *it shall be accounted to the Lord for a generation*. Psal. xxii. 30.

THIRDLY, The progress and means of its actual possession. The inheritance which God, in his purpose, had assigned to Joseph and his posterity was very large, as appears from the inspired prediction of Jacob; see Gen. xlix. 22—26. Yet the children of Joseph, for a time, possessed but a small share of the assignment—only *one lot*. So, although God, in his eternal counsel and by covenant-grant, had assigned to Christ and his church, an interest in all nations, their visible interest, nevertheless, for a time, was only in one nation, the Jewish, and included but a few of them—a *little flock*.

The children of Joseph, thus limited in their possessions, and encouraged by the predictions of Jacob and Moses, and especially by the divine favor already experienced, desired enlargement and sought for it. They spake unto Joshua, saying, "Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto." Thus the

^k Gal. vi. 10. Acts ii. 37—41. viii. 12. 37, 38. xvi. 31—40.

^l Josh. xvii. 14.

church, though small for a while, became "a great people," even among the Jews; *three thousand* at once, were added to her, on the day of pentecost,^m and soon after, perhaps *five thousand* more, or, at least, *two thousand*, augmenting the number of them that believed to *about five thousand*;" nay, "The word of God increased, and the number of the disciples multiplied in Jerusalem greatly."ⁿ At this, the carnal Jews were filled with envy, contradiction and blasphemy; wherefore the apostles, seeing that the church in Judea was straitened for room, oppressed with persecution, and sighing for enlargement—and understanding by prophecy, that the time was come for her extension among the nations, said, *Lo, we turn to the gentiles; for so hath the Lord commanded us,*" saying, *I have set thee (Christ) to be a light of the gentiles, that thou shouldst be for salvation unto the ends of the earth.*^q

The children of Joseph, though not denied their request, were informed that the actual possession of territory was only to be acquired by labor and warfare. Joshua answered them, "If thou be," or *whereas thou art* "a great people, get thee up to the wood-country, and cut down for thyself there, in the land of the Perizzites, and of the giants" also, "if mount Ephraim be too narrow for thee."^r In like manner, though the request of the church for the calling of the nations is not denied, her divine Joshua, by his spirit in the word, hath abundantly informed her, that she must do more than merely to desire it or even formally to pray for it—that it is to be obtained through the instrumentality of her

^m Acts ii. 41. ⁿ Ibid. iv. 4. ^o Ibid. vi. 7. ^p Is. xlix. 6. ^q Acts xiii. 46, 47. ^r Josh. xvii. 15.

members and ministers, who must "spend and be spent" in the achievement.* She must, at her expense, send out missionaries, such as the Lord shall qualify and dispose for the work, and that, not only among the destitute in civilized countries, but also into the heathen world, comparable to the *wood-country* of the *Perizzites* and *giants*. Thus she must cut down and clear for herself. And as an example for the imitation and encouragement of preachers in all generations, the apostles and other ministers of Christ, commissioned and encouraged by him, extended their labors among the gentiles, and "the hand of the Lord being with them, a great number believed and turned unto the Lord." Such a missionary, in an eminent degree, was the apostle Paul, who could say, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."—Thus acting, the church obeys the divine injunction, "Enlarge the place of thy tent, and let them, (her ministers) stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes," and enjoys the fulfilment of the promise annexed to so doing: "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles and make the desolate cities to be inhabited." Is. liv. 2, 3.

Nor were the children of Joseph satisfied with permission to range and subdue the wood-country only; but had an eye to the valleys also; though they doubted the practicability of conquering their

* Psal. lxxii. 15—19. Is. ii. 2, 3. lxii. 1—7. 2 Cor. xii. 15
 * Acts xi. 21. * Rom. xv. 20.

inhabitants. They said, "The hill," (not mount Ephraim merely, but all the mountainous region signified by the wood-country) "is not sufficient for us; and all the Canaanites that dwell in the land of the valley," (alas for us!) "have chariots of iron,* both they who are of Beth-shean and her towns, and they who are of the valley of Jazreel."™

Beth-shean (compounded of בֵּית *beth* a *house*, and either שֵׁן *sheen* a *tooth*, or שָׁנָן *shanan*, to *whet*, to *sharpen*, as teeth are sharpened, to bite, or edged tools, to cut) was a fit type of the house, or generation of persecutors—"a generation whose teeth are as swords, and their jaw-teeth as knives to devour," &c.—yea, "whose teeth," to imply the variety of their destructive measures and instruments, "are spears and arrows, and their tongue a sharp sword;" and "who," that they may lie and slander the more effectually, "whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words," &c.† And whereas, in gospel-times, the greatest persecutors of the church have been found under the christian name, it is no wild conceit, to consider papal Rome and her dependencies, as the *Beth-shean* and her *towns*, of the present dispensation.

* Not chariots made of iron, but chariots armed with it; that is, δρεπανηφόρα, *drepanephora*, *bearing hooks*, sickles or scythes, projecting from their axles on each side; see 2 Macc. xiii. 2; and which, being furiously driven through an enemy's battalions, produced general confusion, and mowed down the infantry like grass. Such, it is presumed, were the war-chariots of Pharaoh, Exo. xiv. 7—of the Philistines; 1 Sam. xiii. 5. and of the Syrians; 2 Sam. viii. 4: and such, no doubt, were those of the Canaanites. See Josh. xi. 4. and Judg. i. 19 and iv. 3.

™ Josh. xvii. 16. † Prov. xxx. 14. Psal. lvii. 4, and lxiv. 3. &c.

Jezreel, from זרע *zeruang*, *seed* or *sowing*, and אל *El*, *God*, signifies *the seed* or *sowing of God*: or, otherwise, *the dispersed of God*. And, in either sense, the appellation is appropriate to the Jews—nay, like *Jeshurun*,⁷ JEZREEL is but another name for *Israel*;⁸ who, by national adoption and federal privileges, were a peculiar seed unto God;⁹ and whom, nevertheless, for their disbelief and rejection of the Messiah, he has expelled from Canaan, and dispersed among all nations, according to prophecy. See Is. vi. 11, 12; and Jer. xxiv. 9.

Now, both the papists and the Jews have their chariots of iron—their confidences and prejudices, strong as chariots of war, and, like them, both offensive and defensive—serving at once to animate their unhallowed zeal, and to confirm their unauthorized hope. The papists, trusting in popish infallibility, and the Jews, relying on carnal descent from Abraham, feel alike secure of divine favor, and are alike unmoved by evangelical attack. Judging, then, according to carnal reason, we are tempted to say, “How little encouragement have the church and her ministers, to take any measures for their healing and conversion!”

But, let us hear the animating words of Joshua, who, addressing the house of Joseph, said, “Thou art a great people and hast great power; thou shalt not have one lot only: but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it,” meaning its productions and the ways of access to it, “shall be

⁷ Deut. xxxii. 16. ⁸ Hosea i. 4. ii. 22. ⁹ Exo. iv. 22, Deut. xiv. i. 2.

thine," the former as a revenue and the latter as an accommodation; "for thou shalt drive out the Canaanites, though they have iron chariots and though they be strong."^b

Thus the gospel church, though small at her beginning, is already, by the conquests of grace become "a great people," and, having the Lord of hosts on her side, and the God of Jacob for her refuge, she has "great power;" and as *Joshua* encouraged the exertions of the *house of Joseph*, much more does *JESUS* encourage those of *HIS OWN HOUSE* with assurances of additional victories and successive acquisitions. For him, as for Joshua, "There remains yet very much land to be possessed;" and by his Spirit in the prophets, he is, in effect, saying to his church, *The mountain*, the gentile world, *shall be thine*; for, addressing her, he saith, "The gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed by thy side—the abundance of the seas shall be converted unto thee, the forces of the gentiles shall come unto thee."^d

Nevertheless, the church, like the house of Joseph, must obtain her promised inheritance among the heathen through the use of appointed means; "for it is a wood," and she must send laborers, prepared of the Lord, to "cut it down." Regeneration, indeed, is exclusively the work of the Holy Spirit;^e yet *ordinarily*, at least, He *opens the eyes*

^b Josh. xvii. 17, 18. ^c Ibid. xiii. 1. ^d Is. lx. 3, 4. 8. ^e Rom. ii. 29. Eph. i. 17—20. ii. 1. 4, 5. 10. Comp. John vi. 63.

of sinners, and *turns them from darkness to light, and from the power of Satan unto God*, by the instrumentality of gospel-ministers. See Acts xi. 21. xxvi. 18. And it is only as moved by the same Spirit, that the church obeys the injunction of Christ, *Pray ye the Lord of the harvest that he would send forth laborers,*^f and complies with the request of her missionaries, who, from heathen as well as civilized lands, and in apostolic language, are saying to her, *pray for us, that the word of the Lord may have free course, and be glorified, in the conversion of sinners, even as it is with you.*^g "Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock."^h

Herein the church of Christ, like the house of Joseph, shall "have the outgoings of the mountain," accessions of converts from the heathen world, and freedom of intercourse with all the nations of the earth. With her increase of numbers, her means also shall be still increased, preparatory to further expenditures in the Redeemer's cause: "The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts."ⁱ "Thy gates," saith Christ to her, "shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the gentiles," their *wealth*, as the word implies, as well as converts from among them, "and that their kings," subdued and drawn by grace, "may be brought."^j And hence it is added, "Thou shalt also suck the

^f Matt. ix. 38. Luke x. 2. ^g 2 Thess. iii. 1. ^h Ezek. xxxv. 37. ⁱ Psal. lxxii. 10.

milk of the gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob." Is. lx. 11. 16.

Nor is even papal Rome, the same with mystical Babylon, to be regarded as utterly invincible. As an enemy to the church, not all her *iron chariots* of popish superstition and satanic warfare, nor all her confederates, ecclesiastical and secular, can preserve her for a moment beyond the hour of her decreed and predicted ruin; "for strong is the Lord God that judgeth her." Rev. xviii. 8. Neither is she, to us, altogether a hopeless object; for though, as typified in literal Babylon,^k she is doomed to utter destruction;^l the sentence, nevertheless, cannot be executed, till the elect of God, remaining within her walls, shall hear his voice, saying, "Come out of her my people," &c. Rev. xviii. 4. For this, let Zion hope and pray.

And as for *Jezreel*, or national Israel, though for her breach of the *sinaic* covenant and rejection of the true Messiah, God hath long forsaken her and widely dispersed her; yet, according to his covenant of grace, *before confirmed in Christ*, and made known to her fathers, Abraham, Isaac and Jacob, he remembers her *for good*, and will gather her *in mercy*: "I will take you," saith he to the scattered Jews, "from among the heathen, and gather you out of all countries, and will bring you into your own land. THEN" (and not till THEN) "will I sprinkle clean water upon you," meaning his pure gospel, especially the doctrine of pardon and justification

^k Jer. li. 63, 64. ^l Rev. xviii. 21.

through the atoning blood and perfect righteousness of Christ, explained and applied to them by his Spirit's influence; "And ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and," (the *lo-ami* being removed,) "ye shall be my people and I will be your God." See Ezek. xxxvi. 24—28. and Hosea i. 9.

The Jews, therefore, though blindly trusting in privileges and ceremonies, long abolished, and though wickedly armed with traditions and prejudices, strong as iron, against Jesus of Nazareth, are decidedly objects of christian hope and ministerial address, and authorized subjects of our fiducial and persevering supplications to God. The valley of Jezreel, it is true, has long been "a valley full of bones"—yea, of bones *very dry*; yet even these are not beyond the power of Him who quickeneth the dead.—*Is any thing too hard for the Lord?* See Ezek. xxxvii. 1—14.*

* That the gathering of the Jews, promised in Ezek. xxxvith, does not simply denote their gathering from the Babylonish captivity, but ultimately from their present dispersion also, is evident by some things said of their land and of them, which were not verified at their return from Babylon. See ver. 14, 15, 29, 30. And much less can their resurrection, described in Chap. xxxviiith, be restricted to their recovery from captivity, but remains to be realized in their conversion in the latter day; when

Chiefly, however, the land of Joseph was a type of the church of Christ,

FOURTHLY, In the natural and providential blessings by which it was distinguished: *Of Joseph*, Moses said, *Blessed of the Lord be his land, &c.*

Compared with the lands round about it, the land of Joseph was remarkable for its richness. It included *Gilead* and *Bashan*, inherited by *Manasseh*;^m and the rich country of *Samaria*, which, with her mountains,ⁿ her fields^o—and her metropolis,^p fell to the lot of *Ephraim*.^q Thus the church of Christ, consisting of those called out of *the world that lieth in wickedness*, is distinguished from all other portions of mankind, by the riches of divine grace. Hence the diversity of soil, noticed by our Lord in the parable of the sower. Of the unregenerate, he likened some to the *way-side*, some to *stony places*, and some to land covered with *thorns*; but the regenerate he likened to *good ground*, that is, to ground duly ploughed and manured; for, as such ground is in a good state of preparation to receive the seed of the sower, and to bring forth a crop for the owner; so the regenerate, having the fallow ground of their hearts broken up, and the fertilizing principle of grace imparted, are prepared to receive the seed of the word and to bring forth fruit, more or less, unto God.^r

The land of Joseph was distinguished by its

the ten tribes and the two shall be re-united, and *David*, the true Messiah, shall be king over them. See ver. 15—28. Comp. Hosea iii. 5. and Rom. xi. 25, 26.

^m Josh. xvii. 1. ⁿ Amos iii. 9. ^o Obad. ver. 19. ^p Is. vii. 9.

^q Ibid. ix. 9. ^r Matt. xiii. 5—8. and from 18—23. Comp. 1 Cor. v. 7.

advantages in water: *Blessed of the Lord be his land, for the precious things of heaven*, by which are meant plentiful and seasonable rains and dews; for although "the dew" only is mentioned, rain is unquestionably implied: and which are both *precious things*, so precious, so valuable, and so needful, that, without them, no land can be fertile, no crop can flourish—and they are not only *precious things* but *the precious things of heaven*, because they come from above, and are the gifts of God, by whom they are generated and caused to descend.* Mystically and typically, however, we are hereby led to contemplate the spiritual blessings which come upon the church, the land of our spiritual Joseph. Of these, and especially of the gospel and the attendant influences of the Holy Spirit, rains and dews are scriptural emblems; *My doctrine*, said Christ, (speaking by his Spirit in Moses,) *shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.*† Like the rain, and snow, and dew, both the gospel and the Holy Spirit are the free gifts of God, and come by his appointment, as to time, and place, and degree; and, like them, the word of his grace, whenever and wherever sent, attended by the influence of his Spirit, must accomplish the end he designs, whether it be to *call*, to *comfort*, to *edify* or to *reprove*. "For," saith he, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so

* Job. xxxviii. 28. † Dent. xxxii. 2.

shall my word be that goeth forth out of my mouth : it shall not return unto me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. lv. 10, 11.

Nor was "the land of Joseph" favored merely with rains and dews, but also with springs and fountains. Wherefore it is added, *and for the deep that coucheth beneath* ; from which springs and fountains break out and flow, and which, as well as rain and dew, are *the precious things of heaven*, being the gifts of God, "who maketh the *fountains of waters*." Rev. xiv. 7. Neither are these without their mystical signification. They are fit emblems of the emanations, the breakings forth of divine goodness, in grace and in providence, all proceeding from the unseen deep of God's everlasting love to his people ; and which spring up and flow according to the arrangements of his eternal counsel, and the provisions of his "covenant ordered in all things and sure." See Eph. i. 11. and 2. Sam. xxiii. 5.—They are also appropriate emblems of the doctrines of grace, and of the "great and gracious promises" of God, which, like the former, all rise from the inexorable deep of that *favor*, that unchanging love and good-will, *which he bears to his people*. See Psal. cvi. 4.

Now, according to these covenanted provisions, CHRIST, "in whom it hath pleased the Father they should all dwell," becomes to the numerous branches of his church, and to the souls of all believers individually, as "*a Fountain of gardens, a Well of waters, and streams from Lebanon*." Cant. iv. 15. Comp. Is. lviii. 11.

The preaching of the gospel, the administration

of its ordinances, and the special influences of the Holy Spirit, are, like rain and dew, but *occasionally* granted; and like them, are, in many instances, long suspended: but the doctrines of grace, exhibiting the method of salvation, and the promises of God, giving assurance of its completion in all the heirs, as they are contained in the written word, are, like springs and fountains, *stationary* blessings. To these we may come, even when we have no public teachers, nor public ordinances, and, if favored with the bucket of faith, we may *with joy draw water out of these wells of salvation*. Is. xii. 3. To procede.

As the land of Joseph was distinguished by the richness of its soil, and the abundance of its waters, so, as a matter of course, by its great fertility. JARCHI, a Jewish Commentator, who, on this subject, had access to the best means of information, says, "There was not in the inheritance of the tribes, a land so full of all good things as the land of *Joseph*." Let this remind us, that there is not, upon earth, a land so full of all good things as the land of our spiritual Joseph, the church of Christ, which, being stored with the blessings of grace, and caused to abound in practical godliness, is declared to be *full of goodness*. Rom. xv. 14. In its fertility, the land of Joseph was remarkable,

First, For the precious things brought forth by the sun; which has a wonderful influence in producing and perfecting most of the fruits of the earth, for the good of mankind, and in which fruits the land of Joseph in particular abounded. Much more precious, however, are the fruits brought forth by Christ, *the Sun of Righteousness*, for his favored

land, his church and people; I mean the blessed results of his incarnation, obedience, and death—his resurrection, ascension and intercession, all which, with the benefits thereby accruing to all represented in Him, are in accordance with his mediatorial stipulations in the everlasting covenant. Among these benefits, are,

1. Our reconciliation to the offended justice of God: *We were reconciled to God by the death of his Son.* Rom. v. 10.

2. Our redemption from the legal penalty incurred by sin: *Christ hath redeemed us from the curse of the law, being made a curse for us.* Gal. iii. 10.

3. The regenerating and enlightening grace of the Holy Spirit, *which* the Father sheds *abundantly upon* his elect, *through Jesus Christ our Saviour.* Titus iii. 5, 6. Comp. Heb. ii. 11. and 1 John ii. 20. 27.

4. The knowledge of our redemption by Christ, through the remission of our sins, granted, by the Father, for his sake: *In whom we have redemption through his blood, even the forgiveness of sins.* Col. i. 14. Eph. i. 7. and iv. 32. Comp. Luke i. 77.

5. Personal and irreversible justification in the sight of God; *being justified freely by his grace, through the redemption that is in Christ Jesus.* Rom. iii. 24; yea, *justified from all things;* Acts xiii. 39; and justified by Him, from whose decision there can be no appeal. See Rom. viii. 23, 24. Hence the church, as found in Christ, is *clothed with the sun.* Rev. xii. 1.

6. Peace with God—peace procured by *the blood of the cross*, and enjoyed by the grace of faith. Col. i. 20. and Rom. v. 1. Besides,

7. All our supplies come, in like manner, by this new and living way: *My God shall supply all your need, according to his riches in glory*, BY CHRIST JESUS. Philip iv. 19. Nay,

8. Even the heavenly inheritance, though not purchased by Christ, is bestowed upon us through him: *The gift of God is eternal life*, THROUGH JESUS CHRIST OUR LORD. Rom. vi. 23. Moreover,

As Christ, *the Sun of righteousness*, has brought forth "precious fruits for his people, so He also brings forth "precious fruits in them. Through Him, as Mediator, the Holy Spirit, which He hath received *without measure*," is given to his redeemed *in measure*, implanting graces in them, correspondent to those which adorn his own human soul: *Of his fulness have all we received*, (who have passed from death unto life,) *and grace for grace*. John i. 16. Hence are all the precious fruits of the Spirit, such as *faith, love, patience, meekness, &c.*, which spring from their respective seeds, or principles, implanted in the souls of the regenerate.* And as the fruits of the earth, moistened by seasonable rains and dews, are brought forth and caused to flourish by the kindly and vegetative influence of the natural sun; so the fruits of the Spirit in believers, being nourished by appropriate supplies of grace, are brought forth and made to abound, by the benign and exhilarating rays of the Sun of righteousness. It is worthy of remark, too, that, as the "land of Joseph," according to the observation of a Jewish commentator before named, "lay open to the sun;" so the church of Christ, the land of our spiritual Joseph,

* John iii. 34. † Gal. v. 22, 23.

lies specially open to all the beamings of divine favor, shining through Him, *the Sun of righteousness*; for Christ having meritoriously *put away sin*, the sin of all he represented, *by the sacrifice of himself*,² as they are regenerated and enabled to believe in him, God the Father *blots out, as a thick cloud, their transgressions, and, as a cloud, their sins*,⁷ and gives them *the light of the knowledge of his glory in the face of Jesus Christ*.² Thus it is, that believers become *filled with the fruits of righteousness, which are by Jesus Christ, unto the praise of God*. Philip. i. 11.

As the land of Joseph was remarkable for the precious fruits brought forth by the sun, so also,

SECONDLY, For *the precious things put forth by the moon*; by which, according to this version, must be meant those fruits which, being digested by the sun, during the day, are advanced and dilated by the cooling and moistening influence of the moon, during the night.

Thus understood, this clause of the text, very naturally reminds us of the church, as likened to the moon,^a and whose members, having received the principles of grace from Christ, the Sun, are instrumental in bringing forth correspondent fruits, by a holy and useful life and conversation. These fruits constitute their *work of faith* and *labor of love*,^b and are, on many accounts, *precious things*. See Cant. iv. 13, &c. They are precious, because those who exhibit them are the *excellent of the earth*,^c and comparatively scarce among men^d—also because they are variously useful in the church and in the world;^e

² Heb. ix. 26. ⁷ Is. xlv. 22. ² 2 Cor. iv. 6. ^a Cant. vi. 10.

^b 1 Thess. i. 3. ^c Psa. xvi. 3. ^d Ibid. xii. 1. ^e Gal. vi. 10. Heb. vi. 10. xiii. 16.

but chiefly they are so, because they serve to promote the declarative glory of God: *Herein*, said Christ to his disciples, *is my Father glorified, that ye bear much fruit.* John xv. 8.

This improvement, however, of the clause in question, though naturally suggested by our version—though perfectly agreeable to the analogy of faith—though, in itself, useful, and though abundantly supported by the tenor of scripture, is, nevertheless, in my opinion, not the true one. For,

1. It does not correspond to the scope of the text, which is to show, literally, the abundance of temporal blessings which God would bestow on the posterity of Joseph, and typically, the richer abundance of spiritual blessings, by which he would distinguish the posterity of Christ. And,

2. It is supported by a translation and interpretation of the passage, which assigns to the moon such an influence on the fruits of the earth as is very doubtful. *Pliny*, indeed,* says, that at the increase of the moon all sorts of corn grow fuller and larger. *Delechamps*† restricts the moon's influence, in this way, to melons and onions. And the learned *Scheuchzer*‡ rejects the opinion altogether. For though he admits, that many things, as the ebbing and flowing of tides, and the recurrence of epileptic and convulsive paroxysms, depend on the moon's pressure upon the globe, yet he denies that the influence of this pressure extends to plants and fruits; and therefore, adverting to this text, which might seem to stand in his way, he considered it as having respect only to *monthly fruits*.

* Nat. Hist. l. 18. c. 30. † In his Notes on *Pliny*, Nat. Hist. l. 2. c. 41. ‡ *Physic. Sacr.* vol. 3. p. 437.

The question regarding the moon's influence, I leave with naturalists; but as to the literal meaning of the clause under consideration, I perfectly agree with the writer last named, and that for obvious reasons. With the Jews, whose months were lunar, a moon and a month were exactly of the same duration; and were commonly noted by the same word, to wit, יָרַח *yarach*. In our text, this word is used in its plural form, יָרַחִים *yeracheem*; and therefore, whether it mean moons or months, it doubtless designs a succession of them. Consequently, by the "precious things put forth by the moon," must be meant things put forth *moon by moon*, or *month by month*, that is, monthly, or every month. This opinion is supported by *Onkelos*, whose Chaldee Paraphrase on the Pentateuch, is in high esteem among the Jews, and who, on the clause in question, says of the land of Joseph, "It produced precious fruits at the beginning of every month," also by the *Targum* of *Jonathan* and that of *Jerusalem*, which say of the same land, "It yieldeth ripe fruit at the beginning of every month." LEVI, too, understood this passage in the same way.*

Hence, among the Jews, the "beginning of their months," were also called their *new moons*, and by divine appointment, were successively solemnized by the offering of sacrifices and the blowing of trumpets.^f

These, their monthly solemnities, however, as well as their annual feasts and their weekly sabbaths, God, displeased with their abuse of them, and to introduce their respective antitypes, has, according to

* Ling. Sac. under יָרַח.

^f Num. x. 10. 1 Chron. xxiii. 31. 2 Chron. ii. 4. Ezra. iii. 5.

his word, caused, of right, to cease.^f Nevertheless, in an evangelical sense, they have their appropriate correspondents under the present dispensation; and, to denote this fact, God was pleased, when speaking by the evangelical prophet, concerning the New-Testament church, to mention her officers and her solemnities by the same names which he had given to those of national Israel. Thus, for instance, in Isa. lxvith, a chapter which all must admit treats of the gospel-church, after having promised (ver. 18.) to "gather all nations and tongues to see his glory," he adds, (ver. 21.) "I will also take of them," (that is either of all nations, or of the converts gathered out of them,) "for priests, and for Levites;" and which cannot be understood literally, or in the Mosaic sense of priests and Levites; for, in this sense, none could be Levites unless of the tribe of Levi,^h nor could any, of right, be priests unless of a specified branch of that tribe, namely, of "the house of Aaron."ⁱ Priests and Levites, therefore, in the prophecy under consideration, must necessarily mean those who are such in a mystical sense. Still, however, it is a question among commentators, whether by priests and Levites be meant the converts in common, from all nations and tongues, who should be brought *for an offering unto the Lord*, (Ver. 20,) or only those of them, who should be taken to occupy official stations. If the *former*, (and which was *Bp. Louth's* opinion) the allusion must be to *national Israel*, denominated *a kingdom of priests*,^k and in correspondence to which, *mystical Israel*,

^f Is. i. 13, 14. Hosea ii. 11. ^h Num. iii. 6. ⁱ Exo. xxviii. 1. xxix. 9. 1 Kings xii. 31. ^k Exo. xix. 6.

the gospel-church, is styled, *a royal priesthood*.* And if the *latter*, (of which opinion were *Dr. Gill* and *Mr. Henry*,) it is no less evident, that the allusion must be to the priests and Levites, properly so called, who were the officers of the Jewish Sanctuary, and to whom correspond the *bishops* (that is pastors,) and *deacons* of the New-Testament sanctuary; Philip. i. 1; the deacons being, like the Levites, the more numerous, and being helpers of pastors, as the Levites were of the priests. See Acts vi. 1—6, compared with Num. iii. 5—9. and 1 Chon. xxiii. 27—32. Nevertheless, it should not be forgotten, that, as the blowing of the trumpets made no part of the arduous service of the Levites; so, the public preaching of the gospel makes no part of the useful and various service of deacons, as such: *The sons of Aaron, the priests*, said the Lord, *shall blow with the trumpets*; Num. x. 8; and it was only to his ministers that Christ said, *Go ye into all the world and preach the gospel to every creature*.—Mark xvi. 15.

Moreover, as the officers of the gospel-church, so also her solemnities were spoken of in prophecy, by the names of those observed at the tabernacle and

* 1 Pet. ii. 9. Even upon this supposition, however, a distinction may be supposed between these mystical priests and Levites. By the priests may be meant gospel-ministers, and by the Levites, all other true believers, who concur with them, in the cause and service of God, as the Levites did with the priests. For as all the priests were Levites, and yet all the Levites were not priests, so, though all genuine gospel-ministers are christians, yet all genuine christians are not gospel ministers. *Are all apostles? Are all prophets? Are all teachers?* No. See 1 Cor. xii. 29. and Ser. xi. p. 357, &c.

¹ 1 Pet. ii. 9.

temple : *It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh, that is, believers of all nations, come and worship before me, saith the Lord.* Is. lxvi. 23. Now, that the *new-moon festivals* of the Mosaic dispensation, are abolished, all christians are agreed ; and if so, the *sabbaths*, (both the weekly and the annual) associated with them, must be abolished likewise ;^m yet, according to the remarkable prophecy before us, the gospel-church, has her *new moons* and her *sabbaths* in constant succession ; and which I understood to be happily realized in our *monthly* solemnity of the Lord's supper, and our *weekly* privileges of evangelical worship on the Lord's day. By the latter we are joyfully reminded of the *rest that remaineth for the people of God*, and at the former, *precious things* indeed, even the broken body and flowing blood of the dear Redeemer, are *put forth*, that is emblematically exhibited to the eye of our faith,¹ for the nourishment of our souls—and which are thus *put forth by the moon*, to wit, moon by moon or every month. Herein the church also, which, like the moon, undergoes many changes, puts forth her graces in lively actings upon Christ ; who is THE TREE OF LIFE, which, to denote the rich variety of his grace, appropriate to all cases and conditions among his people, is said to bear *twelve manner of fruits*, and to *yield her fruit every month*. Rev. xxii. 2.

Thirdly, "The land of Joseph" was remarkable for the *chief things of the ancient mountains and the precious things of the lasting hills*. Mountains and hills are alike natural and durable. They are

^m Hosea ii. 11.

called *ancient*, because as old as the earth, and *lasting*, because they shall endure to the end of the world. For these, the land possessed by "the children of Joseph," *Manasseh* and *Ephraim*, was pre-eminently famous; for, to the former belonged the mountains of *Gilead and Bashan*, and to the latter *mount Ephraim* and *the mountains of Samaria*. These, too, were very fruitful, abounding not only in grass, but also in vines, figs, olives, &c.

Might not these mountains and hills, which, in Gen. xlix. 26, are called *everlasting*, be emblematic of the perfections of God, which are absolutely *everlasting*, and which, in Christ, are all harmoniously and incessantly employed for the safety and happiness of his chosen and redeemed people?^a—Might not the springs, and rills, and fruits of these mountains and hills, be designed as emblems of that abundance and variety of *spiritual blessings, with which God blessed his chosen in Christ before the foundation of the world*^o—and the rather so, because all these blessings emanate from the *loving kindness* and covenant-stipulations of the ETERNAL THREE, whose kindness and covenant are more stable and durable than "the mountains that shall depart, and the hills that shall be removed?"^p Might not the same also be emblematical of those elevated frames of soul, which we sometimes enjoy, in reading the Scriptures, in meditation or in prayer, or under gospel-sermons and at gospel-ordinances, when from "the shepherd's tents," as *Bunyan* observes, "we behold the delectable mountains, and have a taste of the celestial fruits?"^q Nay, might they not

^a Psal. xc. 1, 2. and cxxv. 1, 2. ^o Eph. i. 3. ^p Is. liv. 10
^q Jer. xv. 16. Psal. xciv. 19. Dan. ix. 23. Cant. i. 8.

adumbrate the heavenly state itself, which, with all its blessedness, is the antitype of *the good land*, yea, of *that goodly mountain, and Lebanon*, which Moses so much desired to see. Deut. iii. 25. Thus Paul had *a desire to depart and to be with Christ*. Philip. i. 23.

Fourthly, "The land of Joseph" was admirable and famous for *the precious things of the earth and fulness thereof*. By the *earth*, in distinction from the mountains and hills, must be meant the lower lands in the portion of Joseph, and by its *precious things* and the *fulness* thereof, are designed the excellent and plentiful productions of those lands; the arable fields yielding *grain*, the meadows *hay*, and the forests *timber*; and all in the richest variety, of the best quality, and in the greatest abundance. Hence the fame, not only of their *wheat* and of their *sheep* and *cattle*, with all other means of comfortable and even of sumptuous living,^{*} but also of their *oaks* for building.[†]

These precious things, however, my christian hearers, should remind us of the infinitely more precious things, which we enjoy in these *low lands* of our spiritual Joseph, that is, in his church upon earth. *Here* he furnishes to us the best and most sumptuous fare for our souls—even himself *sacrificed for us*, and set forth to our believing apprehensions, in his word and ordinances: *My flesh*, saith he, *is meat indeed, and my blood is drink indeed*. To these he also gives us a hearty welcome, saying, *Eat, O friends; drink, yea, drink abundantly, O beloved*.[‡] Nay more, he renders the feast, which he

^{*} Deut. xxxii. 13, 14. [†] Ezek. xxvii. 6. [‡] Cant. v. 1.

has prepared for his church, effectual to the satisfying of all her vital members, however impoverished in themselves: *I, saith he, will abundantly bless her provision: I will satisfy her poor with bread.*"—*Here, too, he furnishes the best timber, or materials for building, to wit, those whom, pursuant to electing love, he redeemed by his blood, and whom he calls by his grace out of the forests of the world round about us; for the earth is the Lord's with the fulness thereof; the world and they that dwell therein.*" Speaking of himself, Christ says to the Father, *Thou hast given him power over all flesh, (all nations,) that he should give eternal life to as many as thou hast given him.*^{*} Thus he visits the Gentiles, *to take out of them a people for his name,*[†] and *adds to the church daily such as shall be saved.* Acts ii. 47.

I shall conclude this discourse, by taking some notice of the word מגדל *megged*, which occurs five times in our text, and is each time rendered *precious*.

This word signifies what is most excellent; and being used to denote the several sorts of blessings which distinguished the land of Joseph, it suggests that, in their respective kinds, they were all superlatively good. Such, too, and pre-eminently such, are the blessings which distinguish the land, the church of Christ, our spiritual Joseph. The temporal blessings of the saints, it is true, are the same in kind, with those bestowed on others, and, in degree, often much less—yet, even these come to them with a *blessing*, while those of the wicked come to them

^{*} Psal. cxxxii. 15. [†] Psal. xxiv. 1. [‡] John xvii. 2. [§] Acts xv. 14.

with a *curse*: "In blessing," said God to Abraham, I will bless thee;"* but "the curse of the Lord is in the house of the wicked."^a Those blessings, however, which are peculiar to the people of God, and by which, therefore, they are chiefly distinguished, are all in their kinds, emphatically the best. They are loved with the best love, the *love of God*, nay, the *love of God, which is in Christ Jesus*.^b They are redeemed by an incomparable price, *the precious blood of Christ*.^c By their new and heavenly birth, they are most nobly descended, being *the sons and daughters of the Lord Almighty*.^d As such, they are clothed in the *best robe*,^e the Redeemer's righteousness, and adorned with the best jewels, the graces of the Holy Spirit.^f They constitute the best society among men; the saints being *the excellent of the earth*;^g hence, when the Lord calls sinners by his grace from *the world that lieth in wickedness*, he is said to take them from the *dust* and the *dunghill*, and to set them *with princes*, even with *the princes of his people*.^h But, to crown all, they are heirs apparent to the best inheritance, *an inheritance incorruptible and undefiled, and that fadeth not away*.^k

The word under consideration, however, not only denotes what is most excellent, but also what is most freely given. Accordingly, in its plural form, it is used to express *gifts* or *presents*.^l Such were the blessings by which God distinguished the land of Joseph, and such, more especially, are all the blessings of grace and glory, by which he has distinguished, and

* Gen. xxii. 17. ^a Prov. iii. 33. ^b Rom. viii. 39. ^c 1 Pet. i. 19. ^d 2 Cor. vi. 18. ^e Luke xv. 22. ^f Cant. i. 10. Gal. v. 22, 23. ^g Psal. xvi. 3. ^h Ibid. cxiii. 7, 8. ⁱ 1 Pet. i. 4. ^j 2 Chron. xxii. 23.

by which he will for ever distinguish the church of Christ. He hath *saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.*^m And as, according to that provision, we receive the Spirit, by gift, as *the earnest of the inheritance*, so, by gift, we shall receive the inheritance itself; *for the Lord will give, to his heirs, grace and glory.*ⁿ In heaven, therefore, for ever, as well as upon earth, during the time of our pilgrimage, we shall have reason to sing, *Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake.*^o Amen.

^m 2 Tim. i. 9. ⁿ Psal. lxxxiv. 11. • Ibid. cxv. 1.

SERMON XVI.

THE BLESSING OF JOSEPH, CONTINUED.

THE GOOD-WILL OF HIM THAT DWELT IN THE BUSH.

Deut. xxxiii. 13—17.—*And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and fulness thereof; and for the good-will of him that dwelt in the bush. Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

FROM this text, you have already heard of *Joseph* as a type of **CHRIST**, and of his land, with its distinguishing blessings, as a type of the church, favoured with spiritual blessings peculiar to her; but now we are to contemplate that which is the source of all this distinction and kindness, namely, **THE GOOD-WILL OF HIM THAT DWELT IN THE BUSH.**

The history of the fact here referred to, is contained in *Exodus* iii. 1—6; and which, to refresh your memories with it, I will read in your hearing: “Now Moses kept the flock of *Jethro* his father-in-law, the priest of Midian: and he led the flock to

the back-side of the desert and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight *why the bush is not burnt*. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, *Moses, Moses*. And he said, *Here am I*. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.—Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.”

That these appearances and addresses to Moses were not illusions of his imagination, but divine realities, is evident, not only from his inspired record of them, just read, and from his recognition of them in the language of our text, but also from the New Testament, wherein they are appealed to by CHRIST himself, to prove the resurrection,^a and by *Stephen*, to prove the divine mission of Moses to bring Israel out of Egypt.^b

In justice, therefore, to this part of our text, we must view it in the light of the vision to which it has respect, and treat it agreeably to the mystical design of that vision. What this design was, we are not left to conjecture; it was revealed to Moses, and recorded by him for our instruction.

It was primarily to illustrate to Moses the deplorable condition of Israel, at that time, in Egypt. In

^a Mark xii. 26, 27. Luke xx. 37, 38. ^b Acts vii. 29—35.

their civil state, as under the dominion of Pharaoh, they resembled a bush, starving under the shadow of a great tree, and, in their suffering state, they were comparable to that bush as *all on fire*.^c The object of Pharaoh was to diminish them.^d To accomplish this, he adopted various means.—1. He subjected them to excessive toil.^e—2. By his task-masters, he enforced their compliance with extreme rigor.^f “But” (strange as it seemed) “the more they afflicted them, the more they multiplied and grew.”^g Therefore,—3. He enjoined two successive methods to murder all their male infants.^h And, these likewise not answering his expectations,—4. He required of them what he knew must very soon, at least, become impossible—that is, to make their accustomed *tale* or number of bricks daily, without furnishing them, as he had done, with the requisite article of straw—an article which, in the Egyptian mode of brick-making, was in some way indispensable.* “Pharaoh commanded the task-masters,” who were Egyptians.ⁱ—“and their officers,” a kind of overseers under them, and who were Hebrews,^k—saying, “Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not di-

^c Exo. iii. 7. ^d Ibid. i. 8—10. ^e Ibid. ver. 11. ^f Ibid. ver. 13, 14. ^g Ibid. ver. 12. ^h Exo. i. 15, 16, 22. ⁱ Ibid. i. 11. ^k Ibid. v. 14.

* According to the researches and conclusions of PHILO (*Life of Moses*) and of POCOCKE (*Observations on Egypt*) the bricks in question were not *burnt*, but were merely *dried* in the sun, and therefore the clay or mortar of which they were made, was required to be mixed with chopped straw, as a means of binding it together.

minish ought thereof.”^m The task-masters promptly delivered the mandate to the people, and vehemently urged their compliance with it.ⁿ “So the people were scattered abroad throughout all the land of Egypt,” that is, all parts of it adjacent to their location, “to gather stubble instead of straw.”ⁿ Pharaoh’s aim in making this cruel and unreasonable demand of the Israelites, probably was to bring them under the charge of wilful disobedience to his royal edict, that, under pretence of their disloyalty, he might authorize his armed forces to cut them off with the sword; and of which, it would seem, they were apprehensive. See Exo. v. 21. Now, these things considered, well might Israel be symbolized by a *burning bush*.

National Israel, however, was a figure of the true church of God in all ages, and especially a type of her in gospel-times; and which, no less obviously, corresponds to this similitude. More commonly, indeed, the church is set forth by something valuable in itself, as a *house*, a *temple*, a *city*, &c.; yet here she is likened to a thing of naught, a *bush*, a mere bramble.

Amid tall cedars and stately oaks, how low, and mean, and worthless, must a bush appear! Such the appearance of the humble church of Christ, amid the pompous kingdoms of this world—especially kingdoms including establishments of religion, as exemplified, not only in the ancient kingdoms of *Babylon*, *Assyria*, and *Egypt*, but also in the several kingdoms of modern Europe. Compared with them,

¹ Exod. v. 6, 7, 8.—^m Ver. 10, 11. 13.—ⁿ Ver. 12.

or with any of the splendid branches of mystical Babylon, the true church, to the eye of sense and to that of carnal reason, has always appeared like a shrub, a mere under-growth. See Ezek. xxxi. Zeph. iii. and Rev. xvii.

Fine and flourishing trees are in great request; but who cares for a bush? So, while worldly kingdoms and anti-christian societies are highly respected and admired, it may still be said of the true church, *This is Zion, whom no man seeketh after.*^o Nor is it any matter of wonder, that such is the fact. For, if Christ himself, though, in the eyes of his church, He is "the chiefest among ten thousand, and altogether lovely," is regarded, by the carnal, as "a root out of dry ground, having no form or comeliness wherefore they should desire him," why should it be thought strange, that the church, though in the eyes of Christ, she is, *through his comeliness, put upon her*, "the perfection of beauty," nay, "all fair and without spot"—why, I say, should it be thought strange, that *she*, in the view of the carnal world, appears as a mere bush, a thing of nought? It is abundantly accounted for, by the world's ignorance both of her and of her Lord: *The world knoweth us not, because it knew him not.*^p Accordingly, in all generations, the choicest members of the church, (the apostles themselves not excepted,) have been considered and treated, "as the filth of the world, and the off-scouring of all things unto this day." See 1 Cor. iv. 13.

Hence we are prepared to contemplate the church in the farther light of this emblem, which is not only

^o Jer. xxx. 17. ^p 1 John iii. 1.

a *bush*, but a *bush on fire*. So just and appropriate was this emblem, that many of Zion's most illustrious members, in different ages and nations, have literally corresponded to it; having, upon their open avowal of the Truth and their persevering adherence to it, been actually exposed to the flames of martyrdom; in which they have, as it were, offered up their souls, yea, their whole selves, a willing sacrifice to God. But, without adverting to such times and such extremes, a *burning bush* is no more than a lively and instructive emblem of the church, amid the trials and sufferings which more commonly attend her in the militant state. For, however national and worldly societies, called churches, have fattened and flourished under "that honor which cometh from men," the church of Christ has usually consisted of "an afflicted and poor people, trusting in the name of the Lord,"^a because they have realized that no other object of trust is competent to protect their persons, or to supply their wants.

The sufferings of the saints from persecution, are not confined to martyrdom, nor even to fines and imprisonments by law, but include all those slanderous reports, suggestions, and insinuations, by which our characters, our peace, and our usefulness are assailed. *Fires*, very injurious to us, may be kindled by the *tongue* as well as by the *hand*: *An ungodly man diggeth up evil; and in his lips there is a burning fire.*^b This fire, too, is extremely communicative and spreading; which made an apostle exclaim, *Behold how great a matter a little fire kindleth!* Jas. iii. 5. A *little*—yes, a word, a hint against a person, given to one of the right make, and

^a Zeph. iii. 12. ^b Prov. xvi. 27.

who already feels unfriendly toward the object of the calumny, is like a spark blown into a bale of cotton—it kindles instantly and spreads rapidly. Thus it is, that *a froward man soweth strife; and a whisperer, more frequently than an open railer, separateth chief friends.**

This course, however, is not invariably taken by the promoters of slander; for, as incendiaries, in some instances, deposit fire in such materials as will not communicate it till in the night, these sons and daughters of wickedness more commonly confide their slanderous hints—nay, their downright and ruinous falsehoods, to those only, whom they consider artful enough to conceal them, until the party accused shall be assailed by others, hoping that *then*, in the night of his tribulation, when the darkness of suspicion has covered his character, *these*, among the host of evil reports concerning him, will obtain a welcome reception.

Those fires are the most alarming which are nearest home; and those, especially, are distressing and injurious to mankind, which break out in their own houses. So, to the saints, are those fires of persecution which are kindled in the churches or families to which they respectively belong. And where is the church of Christ, that for any considerable length of time together, has been entirely exempt from this kind of fire? Neither churches nor ministers can search the hearts of candidates for membership; and “false brethren unawares brought in,” as they do not love the doctrine of Christ, nor the discipline of his house, are sure,

* Prov. xvi. 28. † Gal. ii. 4.

sooner or later, to become restless and troublesome. Besides, even among real christians it often happens, that some, through weakness or jealousies, conceive evil imaginations of others, and thereupon hint or whisper correspondent impressions, till, perhaps far beyond their own intentions at the time, the mischief spreads and the bush burns. How needful, then, to the members of every church, nay, to christians in common, is that apostolic caution, which saith, "*If ye bite and devour one another, take heed that ye be not consumed one of another.*"* It is also a remarkable fact, that such fires kindled in churches, almost in every instance, directly or indirectly, extend to their pastors, and often to other gospel-ministers. Even the apostles were not exempt: *Who is offended*, said Paul, *and I burn not?*† The same also, in kind, takes place in families. For it rarely happens in a family, that there is an *Isaac* without an *Ishmael* to mock him—a *Jacob* without an *Esau* to hate him—or a *Joseph* without *brethren* to envy him. Hence, many a godly wife or husband, parent or child, brother or sister, or even domestic or other inmate, is or has been like a *burning bush*, by reason of the persecuting disposition of their ungodly correlatives, or others in the same household. Probably some now hearing me know this by sad experience; for, though you may not be openly mocked and ridiculed, you may, nevertheless, see, and mourn while you see, that those about you hate the God you worship—the Christ you love—the Truth you believe—and the people with whom you

* As voracious animals are. Gal. v. 15.

† 2 Cor. xi. 29.

are happily and affectionately associated in church-relation. To account for it, duly consider the words of our Lord; Luke xii. 49—53; and those of the apostle; Gal. iv. 28—31.

Persecutions, however, are not the only fires, which cause the *bush*, the church of Christ, to *burn*. Real saints are daily annoyed by the corruptions of their fallen nature, which *war against their renewed souls*.^{*} Hence those flashes of anger, those risings of pride, and those heats of discontent, by reason of which they sometimes *burn within*, and, on account of which, they are afterwards caused to *mourn in secret places*. They, too, are specially assailed by the temptations of Satan; which are justly called *fiery darts*,[†] because, like darts, they come suddenly and unexpectedly, and, like fire, occasion pain and anguish. Besides, it has commonly fallen to the lot of the saints, to share largely in personal and domestic afflictions—such as sickness, bereavement and disappointment—and, many of them, also, in poverty, perplexity and oppression; all which are likened to *fires*—yet fires in which we are exhorted to *glorify the Lord*. See Is. xxiv. 15. How fit an emblem of the church, then, was that *burning bush*!

But let us hasten to consider the *wonder* which the vision involved. The object exhibited, though a bush, a thing in itself combustible, and though all *on fire*, yet was *not consumed*. This, as was divinely intended, attracted and fixed the attention of Moses: “And Moses said,” (within himself,) “I will now turn aside,” (for the bush, it seems, stood a

^{*} Gal. v. 17. 1 Pet. ii. 11. [†] Eph. vi. 16.

little off from the course he was taking,) “and see” (that is, observe and consider) this great sight *why the bush is not burnt.*⁷ The result of his thoughts on the vision, and of the instruction he received in relation thereto, may be concluded from his allusion to it in our text, namely, that he was enabled to understand that the bush was preserved by the Angel that dwelt in it; who in the original of Exo. iii. 2—7, is called *the Angel of Jehovah*, nay, expressly JEHOVAH, as well as God, and who is none other than the *increated* Angel, the LORD JESUS CHRIST, who possesses all the perfections of the divine NATURE or BEING, which, in the SON, as well as in the *Father*, and in the HOLY SPIRIT, *is over all, God blessed for ever.* Rom. ix. 5.

Now, as the burning bush, of which Moses had a vision, was primarily an emblem of suffering Israel, the residence of the divine Angel in it, and his miraculous preservation of it, denoted his presence with that suffering people, and his more wonderful preservation of them, while involved in afflictions, comparable to the flames which involved the bush. Even in Egypt, “he saved them from the hand of him that hated them,” that is, from his destroying power, “and,” at the appointed time, moreover, “redeemed them from the hand of that enemy,” namely, Pharaoh.⁸ Moses was but the instrument, by whom the hand of this Almighty Angel brought them out.⁹ In his manifold mercies, he forsook them not in the wilderness: “the pillar of the cloud departed not from them by day to lead them in the way; neither

⁷ Exo. iii. 3. ⁸ Psal. cvi. 10. ⁹ Acts vii. 35, 36. Comp. Is. lxiii. 9.

the pillar of fire by night, to show them light, and the way wherein they should go.”^b Before this symbol of the Angel’s presence, every obstacle to the march of Israel instantly yielded : *The sea saw it, and fled : Jordan was driven back. The mountains skipped like rams, and the little hills like lambs.*^c Nor did he merely bring them out of bondage and remove the obstacles to their progress ; but he supplied their wants also during their journey : “He gave them bread from heaven, and brought forth water for them out of the rock ;” nay, “forty years he sustained them in the wilderness ; so that they *lacked nothing* ; their clothes waxed not old, and their feet swelled not ;”^d and when they were about to take possession of the promised land, the same Angel, to assure Joshua of victory over the Canaanites, appeared to him, by Jericho, *with his drawn sword in his hand*, and announced himself to be *The captain of the host of the Lord*, and therefore, as ready to fight their battles, and subdue all that might withstand them. See Josh. v. 13—15.

Another design of this Angel’s residence in the burning bush, might be to prefigure his future incarnation ; for, while he tabernacled in human nature upon earth, he was, in the eyes of the carnal, like a mere bush, low and mean, compared with the sovereigns of the world ; yea, like a bush on fire, being exposed to reproaches from men—to fiery temptations from Satan, and even to the flames of incensed justice, which kindled upon him as the substitute of his

^b Neh. ix. 19. ^c Psal. cxiv. 3, 4. ^d Neh. ix. 15. 21. Comp. Deut. ii. 7.

guilty people. Truly he was "a man of sorrows and acquainted with grief," and "suffered the just for the unjust;" yet, like the burning bush that Moses saw, he was not consumed, his divinity sustained his humanity; and though, according to covenant-stipulation, he was "put to death in the flesh," even in this *he saw no corruption*, being, on the third day, "quickened by the Spirit." 1 Pet. iii. 18.

Ultimately and principally, however, this vision, as noticed before, respected the whole family of God's elect, of all nations and generations, from the beginning to the end of the world. These constitute God's *one mystical Israel*, of which his *one national Israel* was a type^{*}—and Christ's *one mystical body*, of which his *one natural body* was a symbol.[†] Accordingly, Christ, speaking of his Church, says, *My dove, my undefiled, is but one, &c.*[‡] She is so, as the object of electing love, and she is so also in regard to all who, at any given time, are in a called state, and therefore vitally united to him.[§] As such she is that kingdom of his, which is not of this world;[¶] and into which his redeemed are *translated* at their effectual calling, wherein they are *delivered from the power of darkness*.[‡] In other words, as *national Israel* were the chosen people of God, and under the providential care and conduct of the divine Angel, as well *before* as *after* their calling out of Egypt; so, all appertaining to mystical Israel were *sanctified by God the Father*, that is, set apart by him in eternal election, *and*, hence, even in their car-

* Gal. vi. 16. † 1 Pet. ii. 9. ‡ Eph. i. 22, 23. iv. 16. Col. i. 18.
 § Cant. vi. 9. ¶ 1 Cor. x. 16, 17. † John xviii. 36. ‡ Col. i. 13.

nal state, are *preserved by Jesus Christ, in whom they were chosen before the foundation of the world,* and, in due time, are *called, that is, to be saints.* See Jude i. 1. Eph. i. 3, 4. and Rom. i. 6, 7.

Nor has the non-consumption of the symbolic bush been any less realized in mystical Israel, than it was in literal Israel. For, though the church of true believers, has always been like a mere *bush*, in the esteem of the world, and though, by reason of persecutions, temptations, and afflictions, she has always resembled a *bush on fire*; still, to the praise of victorious grace, she has not been, and she never can be consumed. Her keeper is JEHOVAH, whose power and vigilance bid defiance to all the influence and all the exertions of Satan and all his agents. *He that keepeth Israel shall neither slumber nor sleep.*¹ Of his vineyard, the church, he says, *I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.*²

Hence, even the allegorical *smith*, Satan himself, though, by divine sufferance, he *blows the coals* of mischief with the breath of his own infernal malice, and works by *the fire that never shall be quenched*, is unable to forge an instrument sharp enough to sever the church from Christ, or from *the love of God which is in him*. For the prophet, addressing her, says, *No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn.* To confirm which, he adds, *This is the heritage of the servants of the*

¹ Psal. cxxi. 4. ² Is. xxvii. 3.

LORD, and their righteousness is of me, saith the LORD.

Moreover, that his church might expect tribulation and persecution, and not despair of safety in the midst of them, he elsewhere says to her, *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour.*^a The immediate cause, too, of the church's safety, is happily illustrated by the symbol before us: for, as the bush was preserved by its dwelling in the fire and the fire in it; so the church is preserved by the mutual indwelling of Christ and believers: *we dwell in him and he in us;*^b we dwell in him, as THE LORD OUR RIGHTEOUSNESS,^c and he dwells in us, as THE HOPE OF GLORY.^d And as, by reason of the former, *we cannot come into condemnation;* so, by reason of the latter, we cannot relapse into a state of unregeneracy. For seeing that He who was "delivered for our offences, and was raised again for our justification," *ever liveth to make intercession for us,* we cannot die: *Because I live,* saith He to his members, *ye shall live also.*^e CHRIST, in a word, is our LIFE: and *when Christ who is our life, shall appear, then shall ye also,* said Paul to believers, *appear with him in glory.*^f

The import, nevertheless, of this prophetic prayer for the children of Joseph, requires a more appro-

^a Is. liv. 16, 17. Comp. Rom. viii. 17. 35—39. ^b Is. xliii. 2, 3.
^c 1 John iv. 13. ^d Jer. xxiii. 6. ^e Col. i. 27. ^f John xiv. 19.
^g Col. iii. 4.

priate consideration, both critically and theologically. It was a prayer, as you must perceive, that, besides all the temporal blessings assigned to them, they might especially be distinguished by *the good will of him that dwelt in the bush*. Now, whereas the posterity of Joseph, as noticed in the preceding discourse, were typical of the spiritual posterity of his great Antitype, the Lord Jesus Christ, this prayer, dictated by the Spirit of prophecy, plainly shows that all the spiritual blessings by which the church is distinguished, come through Him, and procede from his *good-will*.

The word רַצוֹן *ratzōn*, here rendered *good-will*, is from רָצָה *ratzah*, to *like*, to *accept*, to *favour*, &c. Hence,

1. It denotes a *voluntary* or *free-will offering*. Levit. i. 3. Such is the good-will of Christ toward his people. Freely he *engaged his heart to approach* unto God the Father, to espouse their cause and become their surety.* Most voluntary was his advent into the world, when, pursuant to covenant-stipulation, He, as the antitype and the substance of all the sacrifices which prefigured him, *appeared to put away sin by the sacrifice of himself*. See Psal. xl. 6—8. and Heb. ix. 26. For being, with his own consent, *made under the law*—that law which was *in his heart*, he voluntarily *magnified* it, by yielding a cordial obedience to it in his human life, and *made it honorable*, by enduring its righteous penalty in his vicarious death: He *suffered for sins, the just for the unjust, that he might bring us to God*.* Nor

* Jer. xxx. 21. Micah v. 2. * Gal. iv. 4, 5. 1 Pet. iii. 18.

can either his suretiship-engagements, or his consequent incarnation, obedience and sufferings, be attributed to any thing but his pure *good-will* toward the people for whom he became accountable. See John x. 15—18. and Eph. v. 2.

2. This word denotes the *acceptableness to the Lord*, of sacrifices offered to him, and of persons presented before him, according to his revealed will. Such, for the end designed, was any authorized and *unblemished* sacrifice under the law: "It shall be perfect, to be רָצוֹן *ratzōn*, ACCEPTED; there shall be no blemish therein." Levit. xxii. 21. How much more so, then, the sacrifice of Christ, *who hath given HIMSELF, an offering and a sacrifice to God, for a sweet-smelling savor.*^{*} And when Aaron had made an atonement for the sins of national Israel, by the appointed sacrifices which he offered upon the brazen altar, his appearance in the holy of holies, with the golden plate, on which was inscribed HOLINESS TO THE LORD, placed upon his forehead, denoted that *ceremonially* they were רָצוֹן *ratzōn* ACCEPTED *before the LORD.*[†] Herein Aaron was eminently a type of Christ; who, when he had, by the sacrifice of himself, made a satisfactory atonement to divine Justice for the sins of mystical Israel, *entered, not into the holy places, made with hands*, those of the tabernacle and temple, *which were figures of the true, but into heaven itself, now to appear in the presence of God for us.* Heb. ix. 24. He, as our Representative, is, *for us*, HOLINESS TO THE LORD. He, as typified in Aaron,

^{*} Eph. v. 2. [†] Exo. xxviii. 36—38.

bears the iniquity of our holy things; that is, he answers for the imperfection which mingles even with our sanctuary-services; and hence it is, that we offer up spiritual sacrifices, acceptable to God by Jesus Christ; our persons being first made ACCEPTED in Him, THE BELOVED. See Exo. xviii. 38. 1 Pet. ii. 5. and Eph. i. 6. And,

3. The word under consideration denotes *favor*, even that peculiar FAVOR or LOVE by which God distinguishes his chosen: *Remember me, O LORD*, said David, בִּרְצוֹן birtzōn *with or in the FAVOR that thou bearest unto thy people.* Psal cvi. 4.

This is covenanted Favor, the FAVOR of Father, Son, and Spirit, expressed in their respective and voluntary stipulations in the EVERLASTING COVENANT OF GRACE, that covenant which is *ordered in all things and sure.**

In relation, however, to the subject before us, this Favor requires notice only as it resides in the Son, and is manifested by him toward the people of his charge. According to this Favor, he redeemed them: *Christ hath loved us, and hath given himself for us*, whereby he hath redeemed us from all iniquity. Eph. v. 2. Titus ii. 14. Comp. 2 Cor. viii. 9. As an instance of this Favor, his redeemed, by nature dead in trespasses and sins, are made to hear his voice and live. John v. 25. Hence the regenerate are denominated, *the called of Jesus Christ.* Rom. i. 6. This Favor is variously apparent in his care over them, and his sympathy with them, after called: *He shall feed his flock like a*

* 2 Sam. xxiii. 5.

Shepherd: He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, (those in whom Christ is formed by the Spirit) until the time of their deliverance, at the open manifestation of their acceptance in Him. Is. xl. 11. From this Favor, come all the under shepherds, or gospel-ministers; for, with all their qualifications, they are the gifts of Christ, the chief Shepherd. See Jer. iii. 15. and Eph. iv. 11, 12. To his Favor, we are indebted for all “the great and precious promises” of *grace and glory*; for they were all originally made to him, as our covenantee, and are fulfilled in our experience, upon his faithful compliance with his covenant-stipulations on our behalf. *In him, therefore, they are all YEA, and in him AMEN, unto the glory of God by us.* 2 Cor. i. 20. Nay more, through his Favor, we receive the COMFORTER: *I will pray the Father, said Christ to his disciples, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, &c.* John xiv. 16, 17. He is our Comforter, as he is *the Spirit of wisdom and revelation in the knowledge of Christ*—as he bears witness with our spirits, that we are *the children of God*—as he maketh intercession for the saints, that is, indites petitions in them, according to the will of God—and, as he renders the word and ordinances edifying, refreshing and encouraging to our souls.^d In the Favor of Christ, in a word, is *life*—a life of justification^f—a life of

^a Eph. i. 17. ^b Rom. viii. 16. ^c Ibid. ver. 27. ^d 1 Thess. i. 4, 5. 2 Cor. ii. 10, 12. Gal. v. 5. ^e Psal. xxx. 5. ^f Acts xiii. 39.

communion with God^s—and a life of glory ;^a for he has eternal life to give to as many as the Father hath given him. John xvii. 2.

Thus understood, our subject plainly suggests,

1. That the great REDEEMER, in accomplishing the salvation of his people, is moved by pure *Favor*, by mere *good-will*. Let us, then, my believing hearers, endeavor *to know*, that is, duly to consider and acknowledge *the grace of our Lord Jesus Christ*. See 2 Cor. viii. 9.

2. That, recollecting the emblem alluded to in the text, none have any reason to think it strange, that the Church of Christ is commonly in little esteem, and often under much affliction, in this world. She is like a *bush* for obscurity, and, by reason of her sufferings, like a *bush on fire*. One design, indeed, of her sufferings, (as of the flame in the bush) may have been to attract attention, and to excite inquiry. Moses would not have noticed the bush, if it had not been on fire; nor would the Jews residing at Rome, have been excited to hear Paul, if he had not been sent thither as a prisoner.¹ The prophet, mystically personating Christ, said, *Behold I, and the Children whom the Lord hath given me, are for signs and for wonders*;^b and those with mystical Joshua, *are men wondered at*.¹ But whatever else the Lord may design, in causing his church to pass through so many trials and sufferings, we are certain that her needful purification and his own declarative glory, are among

^a Eph. ii. 18. ^b Rom. v. 17. ¹ Acts xxiii. ¹ Is. viii. 18.
Comp. Heb. ii. 13. ¹ Zech. iii. 8.

was an instructive emblem of the church of Christ—and, that this church, though comparable to a *bush*, nay, to a *bush on fire*, cannot be consumed, by reason of the GOOD-WILL of Him who dwells in it.—Nor can I doubt, that, rightly understood, the things contained in that part of the text which remains to be considered, are adapted and designed to afford us lessons equally interesting and edifying.

This part of the text, that you may the more distinctly recollect it, I will now repeat. It begins at about the middle of the 16th verse, and reads thus: *Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

Moses, led by the Spirit of prophecy, here recalls the name of Joseph, and speaks of him and his family, for purposes and under metaphors which, being mystically considered, are full of instruction concerning Christ and his kingdom. Joseph is here brought to view,

1. To identify the person spoken of, that so he might never be confounded with any other of the same name. This, Moses effectually did, by adverting to a fact in the history of Joseph, which has no parallel in the Old Testament, and which is unequivocally recognized in these words—*him that was separated from his brethren*. He was *that* Joseph who, in early life, was *separated from his* vicious bre-

thren, to a course of strict morality, and was made to differ from them, by the gift of superior wisdom, and the privilege of extraordinary intercourse with God. See Gen. xxxvii. 2—11. He was *that* Joseph who was *separated from his brethren*, by their wickedly selling him into Egypt,—and he *was that* Joseph whom God *separated from his brethren*, by promoting him above them. They, hating him, *separated* him from them, by making him a *slave*; but God, loving him, *separated* him from them, by making him a *prince*.

But, if it was important that the person here called *Joseph*, should be thus identified, how much more important is it that the person called *JESUS* should be so revealed, that he might be known and distinguished from every other. Hence the great care which the Father took in the manifestation of him. By his Spirit, in Moses and the prophets, he gave such unequivocal characteristics of him, and caused these to be so conspicuously verified in him, that none, upon a due comparison of indubitable facts with inspired predictions and promises, can innocently mistake the person.^b

Upon this authority Jesus himself rested his claims to Messiahship: *Search the Scriptures*, said he to the Jews; *for in them*, (meaning in their possession and synagogue-use of them,) *ye think ye have eternal life, and they are they which testify of me*, in whom alone that life is to be found.^c And, to prove the same points to the same people, PAUL,

^b Matt. xvi. 1—3. John xv. 22—24. ^c Ibid. v. 39. and 1 John v. 11, 12.

as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures; opening and alleging that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ.^d To prove that SHILOH, whom the ancient Jews acknowledged to be the MESSIAH,* was come, the apostle, no doubt, reminded them that, according to Genesis xlix. 10, *the scepter, the power of civil government, had departed from Judah*, that is, had ceased among the Jews. To prove, both that the true MESSIAH was come, and that he had suffered, the apostle unquestionably showed, as he might easily do, that the *seventy weeks*, or 490 years, within which MESSIAH was to come, and to *be cut off*, were obviously expired.^e And, to prove that Jesus, whom he had preached to them, was Christ, the distinguished person under consideration, he probably argued from his being born of a *virgin*, according to Isaiah vii. 14,—from his being born in *Bethlehem Ephrata*, according to Micah v. 2.—from his residence at *Nazareth*, that in fulfilment of Isaiah xi. 1, he might be called נָצֵר Netzer, *a Nazarene*—and especially, from the contempt in which he was held by his own nation; for even their abhorrence of him, and all his sufferings endured among them, proved him to be the promised and predicted MESSIAH. See Is. xlix. 7. and Luke xxiv. 26.

Christ, therefore, like Joseph, may be distinguished and known, by his being *separated from his*

* As admitted in each of the three *Targums*, and in the *Talmud. Sanhedrim, Cap. xi.*

^d Acts xvii. 2, 3. ^e Dan. ix. 24—27.

brethren after the flesh. But the word נָזִיר, *nezeer*, which is here rendered *separated*, signifies also a *Nazarite*, one separated from other men and specially devoted to God.^f Such in a good degree was Joseph; but such pre-eminently was his Antitype, *the man Christ Jesus*; who was *one chosen from among the people*^g—*separate from sinners*^h—and, as noticed before, was expressly called a *Nazarene*ⁱ. Like Joseph, too, He was distinguished by his premature wisdom. At the age of *twelve years*, he was found *in the midst of the doctors, both hearing them and asking them questions; and all that heard him, were astonished at his understanding and answers.*^k

Nor was He separated and distinguished merely in these respects. His fleshly brethren, moreover, *separated* him from them, when they sold him (as the elder sons of Jacob had sold their brother Joseph,) for a few pieces of silver, and delivered Him to strangers; yet God the Father *separated* Him from them, as he did Joseph from his brethren, by raising and exalting Him infinitely above them.^l

The duration and events, too, of their respective separations deserve notice. For, as Joseph was long separated from his brethren, so Christ, in his gospel and in his gospel-church state, and according both to prediction and threatening,^m has long been separated from his national brethren, the Jews; and, as Joseph, while separated from his brethren, was doing wonders and becoming great in Egypt, so Christ, while separated from the Jews, has

^f Judges xiii. 5. 7. ^g Psal. lxxxix. 19. ^h Heb. vii. 26.
ⁱ Matt. ii. 23. ^k Luke ii. 46, 47. ^j Philip. ii. 9. ^m Hosea iii. 4.
 Matt. xxi. 43.

been performing wonders of grace, and receiving accessions of mediatorial fame, in the gentile world. Besides, as Joseph's brethren, when pinched with famine and informed of his abundance, went to him in the land of Egypt for relief; so the time is coming when the Jews, realizing their spiritual wants, shall come to Joseph's Antitype, in the Egypt of the gentiles.^a Yes, like old Jacob, in regard to Joseph, the Jews, in regard to Christ, after much anxiety and many doubts, will be constrained to say, *It is enough*—the evidence is irresistible, JESUS, whom our nation sold and crucified, is indeed *alive*, and *we will go and see him*.^{*}

That it was all-important, that the Christ of God should be so revealed as to be clearly distinguishable from every pretender to this character, who had appeared before him, or might appear after him, is evident from his own declarations and cautions on the subject: *All*, said he, *that ever came before me*, that is, pretending to be the MESSIAH, *are thieves and robbers*;° and, cautioning his disciples against future impostors, He said to them, *Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many*.^p

The same also may be concluded from the method which God has ever taken, to satisfy his heirs, both that Jesus is the Christ, and that they have a saving interest in him. To them, he gives not only the external evidence of revelation, as confirmed by miracles, but likewise the internal evi-

^a Hosea iii. 5. ^{*} See Ser. xiv. p. 449. &c. [°] John x. 8.
^p Matt. xxiv. 4, 5. 23—26.

dence of a record made in their hearts by the Holy Spirit, of what he has revealed in his word. Hence the *gospel*, whether as written or preached, comes not to them *in word only*, as it does to others, *but also in power, and in the Holy Ghost, and in much assurance.*^a This accounts for the holy confidence with which the regenerate receive the record and report of the gospel; for *he that believeth in the Son of God*, with that faith which is of divine operation, *hath the witness in himself*;† both of the DIVINE SONSHIP of Christ, and of his own sonship by adoption and regeneration. Nor can either be known without the internal operation and revelation of the Spirit; for, as *no man can say*, experimentally, *that Jesus is the Lord, but by the Holy Ghost,*^a so no man can be assured that he is a child of God, but by *the Spirit of adoption, whereby we cry Abba, Father.*^a Wherefore, that “the heirs of promise might have strong consolation,” *the Spirit itself*, by exciting holy desires in our hearts—by inditing approved petitions in our souls—by opening the fulness of Christ to our minds—by bringing what he has spoken to our remembrance—by showing that our experience, both of sorrow and of joy, accords with his testimony in the word—by enabling us to mortify the deeds of the body, and by acting in us as the Spirit of adoption,^a *beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ.*—Rom. viii. 16, 17.

^a 1 Thess. i. 5. † 1 John v. 10. ^a 1 Cor. xii. 3. ^a Rom. viii. 15. ^a Psal. cxlv. 19. ^a Rom. viii. 27. ^a John xvi. 14, 15. ^a Ibid. xiv. 26 ^a 2 Cor. i. 3—7. ^a Rom. viii. 13—15

Chiefly, however, the importance of Christ's being clearly revealed and truly distinguished, must appear from the fact, that to mistake another for him, is inevitably fatal: *No man*, saith he, *cometh unto the Father, but by me*; John xiv. 6; *neither*, saith an apostle, *is there salvation in any other*. Acts iv. 12. How fearful, then, must be the state of the *Arian*, whose object of trust is a created angel, and that of the *Socinian*, whose Christ is a mere man! See Job iv. 18. and Jer. xvii. 5. Well, therefore, may every true convert and every true gospel-church, under an anxious dread of imposition, say to Christ, *Tell me, O thou whom my soul loveth, where thou*, the true shepherd, *feedest thy sheep and lambs*, through a true ministry, and *where thou makest THY flock to rest at noon*, during the heat of affliction and persecution: *for why* should I, who by thy grace am caused to love thee, merely for the want of additional teaching, *be as one that* (being a hypocrite,) *turneth aside* (of choice) *by the flocks of thy companions*, the flocks of imaginary Christs—Christs exhibited by anti-christian teachers, through the medium of *another gospel, which*, in reality, *is not another*, but a flexible accommodating system falsely called gospel. See Cant. i. 7. Matt. xxiv. 24. and Gal. i. 6—9.

2. The special notice here taken of Joseph was to designate him as the person on whom the blessing was pronounced, and through whom, in all its variety, it came to his posterity. *Let the blessing*, that which is so diffusively expressed in the preceding parts of the text, *come upon the head of Joseph*, and (or even) *upon the top* (or crown) *of the*

head of him that was separated from his brethren. Hereby we are mystically taught the infinitely more interesting truth, that all the blessings of grace and of glory were originally conferred upon the great Antitype of Joseph, the Lord Jesus Christ, and that, through him, they come to his mystical posterity; to whom *grace* was given *in him*, and for whom *eternal life* was promised *to him*, and both *before the world began*. 2 Tim. i. 9. and Titus i. 2. Herein, too, we may discover why, in relation to them, Christ is called the *everlasting Father*;^b which can have no respect to any relation he sustains in the *Godhead*, (wherein the idea of two Fathers would be absurd,) but simply denotes his relation to the elect, who from everlasting were representatively and seminally in him, and who, in the succession of ages, *receive of his fulness* that grace through which they are spiritually generated by him;^c and whereas neither He, as the source of life to them, nor They, as the partakers of life from him, can ever die,^d the said relation between him and them must necessarily be *everlasting* in its duration. Besides, He might be styled *Father* in relation to them, on account of the manner of their heirship; for whereas, by the DIVINE COMPACT, their title to eternal life is involved in his title thereto, as Mediator,^e and the inheritance itself is placed in his gift,^f they come into the possession of it by his TESTAMENT and through his DEATH—the death of the TESTATOR; see Heb. ix. 16, 17; a passage which, at least according to our ver-

^b Is. ix. 6. ^c John i. 16. Eph. i. 5. 10. ii. 7. ^d John xiv. 19.
^e Rom. vii. 17 ^f John xviii. 2.

sion, cannot be consistently interpreted without admitting the above relation.

Having noticed the purposes of Joseph's special identification, I procede to consider the metaphorical description of him, which follows it. This assigns to him,

First, Great magnificence: *his glory is like the firstling of his bullock, or bull*, as שׁוֹר *shōr*, the word used, also signifies. This similitude, however obscure and uncouth it may seem to us, was, in those early times, and especially among the Jews and the Egyptians, not only perfectly intelligible, but even highly elegant. Among the Jews the *bulls* of *Bashan* acquired so much fame as to become the common representatives of great men—men most distinguished for authority and influence.* And with the Egyptians, a bull was reckoned so comely and majestic, that MĒNES, their first king, as ÆLIĀNUS CLAUDUS relates,* preferred it above all animals as an object of worship. Nay, even the Syrian goddess ASTARTE, (the same with the Grecian VENUS,) is said by SANCHRONIATHON,† to have placed a bull's head upon her own, as a sign of royalty.‡

Now, as *Bashan* was a country possessed by the posterity of *Joseph*, the famous cattle bred there are called *his*; and the metaphor was designed to signify that, in certain respects, Joseph and his posterity

* Psal. xxii. 12. Amos iv. 1.

* Hist. Animal. l. ii. c. 10. † A Phœnician historian, who flourished a few years before the Trojan war, which commenced 1193 years before Christ. ‡ See in Eusebius—Evangelical Preparation. B. i. p. 38.

resembled the most excellent and most highly privileged of those animals, even a *firstling*, a *first-born* among them. Thus employed, the simile carries in it,

1. A recognition of Joseph's extraordinary *primogeniture*, with all its appendant honors and privileges. These, originally belonged to *Reuben*, Jacob's first-born; but through his forfeiture of them, they devolved, by divine appointment, upon Joseph: *The birth-right was Joseph's.*^a A much greater mystery, too, was herein designed and illustrated. In the order of nature, *Adam*, who, by the plastic hand of the Creator, proceeded from the virgin earth, was (of men) God's *first born*, and is called his *son*;^b nay, according to primogeniture, he was his heir, and, by delegation, his representative: God said to him, *Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*^c But when, as illustrated in *Reuben*, he forfeited all by transgression, the primogeniture, and therewith all its prerogatives and honors, devolved *openly* (as before they did *secretly*) upon our spiritual Joseph, the Lord Jesus Christ. See Psal. viii. 5—9. Him, therefore, God the Father styles his *first-born*;^d and Him hath he revealed as his Son, whom he hath appointed *heir of all things*. Heb. i. 2.

That none, however, may misapprehend the above suggestion respecting *Adam* and *Christ*, let it be distinctly understood, that I do not thereby mean

^a 1 Chron. v. 2. ^b Luke iii. 38. ^c Gen i. 27, 28. ^d Psal. lxxxix. 27.

that Adam forfeited, either for himself or his posterity, any blessing provided in the COVENANT OF GRACE. This was impossible; for, as the covenant of grace was not made with him, but with Christ, the blessings provided in it were not entrusted to him, but to Christ; in whom the Father blessed his elect *with all spiritual blessings . . . according as he hath chosen us in him before the foundation of the world;*^m and hence, our salvation and calling of God are, *not according to our works*, (the covenant of which was made with Adam,) *but according to his own purpose and grace, which was given us* (not in Adam, but) *in Christ Jesus*, and that, not after Adam fell, but *before the world began*. 2 Tim. i. 9. Even Adam himself, by his natural constitution, was neither a subject of grace, nor an heir of glory. He was created a *sinless* man, but not a *gracious* man—an heir to the *earthly* paradise, but not to the *heavenly*; and consequently he had neither *grace* to lose or to communicate, nor *glory* to confer or to forfeit. Not the *first* Adam, but the *LAST was made*, that is, constituted, by covenant-prerogative, A QUICKENING SPIRIT; 1 Cor. xv. 45; and *glory* is that *eternal life, which God that cannot lie, promised before the world began*, and therefore, not to Adam, for his natural posterity, but to Christ, for his mystical posterity. See Titus i. 2. and Rom. vi. 23. To these provisions in the everlasting covenant, Christ had respect, when he said to his disciples, *I am come, that ye may have life, and that* (compared with all that Adam had and lost) *ye might have more abundantly*. John x. 10. Thus it is

^m Eph. i. 3, 4.

that Christ, for all he represented, hath virtually *abolished death, and prospectively brought life and immortality to light through the gospel.* 2. Tim. i. 10.

2. The simile before us imports the *freedom* of Joseph's posterity; for although Joseph himself had been a slave and a prisoner in Egypt, yet, being honorably released from prison, and being married to a free woman, given to him by the king,* his posterity were free; in which they resembled the firstling of his bullock, which, by divine injunction, was exempt from the yoke of labor. See Deut. xv. 19. The freedom of Joseph's posterity, however, was but a type of the more illustrious freedom enjoyed by the mystical posterity of Christ. For though He was *made under the law* and *became obedient unto death*, nay, was imprisoned in the tomb—yet, being raised and released, all his redeemed were *representatively* raised and re-

* The father of the woman whom Pharaoh gave Joseph to wife, was not, as some have thought, the same with Pharaoh's officer to whom Joseph had been sold. For—1. Their names, especially in the original, widely differ. The name of Joseph's master was פוֹטִיפָר *Potapher*, and that of his father-in-law פֶּרֶע פְּרִי *Poti-pherah*, or, more properly, *Poti-pherang*. And—2. Their offices were wholly dissimilar; the former was an *officer of Pharaoh's*, probably his *chamberlain*, and *captain of the guard*, a kind of *chief marshal* about Pharaoh's court; Gen. xxxvii. 36; whereas the latter was a *priest*, the *priest of On*, a place which in the *Septuagint* is called Ἡλιούπολις *Heliopolis, the city of the sun.* Gen. xli. 45. Nor is it at all probable, that Joseph would have married the daughter of a woman so scandalously wicked as his mistress, and who had occasioned his degradation and imprisonment.

leased with him ; Rom. iv. 25 ; whereby they were *virtually* made free—and, on believing in him, they become *experimentally* so : for whom the Son makes *free*, are *free indeed* See John viii. 36. Besides, Christ being openly married to the church, given to him by *the King immortal, eternal and invisible*, and she being the allegorical *Sarah*, the *free woman*, all his posterity by her, are legally and eminently *free*. See Rom. vii. 4. and Gal. iv. 31. And,

3. This simile suggests the equal and indefeasible heirship of Joseph's posterity, to all that appertained to his portion ; for, their being "like the *first-ling* of his bullock," denotes that they were in the rank of a *first-born*, whose title to the paternal inheritance was unequivocal. Deut. xxi. 17. Wherefore, in their heirship also, as well as in their freedom, they manifestly typified the mystical posterity of Christ, who are all *first-born*, that is, *heirs* ; Heb. xii. 23 ; and whereas both their title and their inheritance (as noticed before) are in Christ, who is emphatically *the FIRST-BORN* or Heir *among many brethren*,^a they are, by consequence, *joint-heirs* with Him. Rom. viii. 17.

To procede. This metaphorical description of Joseph,

Secondly, Assigns to him great power, signified by the horns attributed to him ; a horn being a scripture-symbol of power, strength, &c.^o Such horns, too, were attributed to Joseph as are the most powerful : *His horns are like the horns of*

^a Rom. viii. 29. Col. i. 18. ^o Psal. lxxv. 10. Jer. xlviii. 25.

*Unicorns.** Whatever was the beast alluded to, by its horns Moses evidently meant Joseph's two sons, *Ephraim* and *Manasseh*, the force of each tribe, when brought into the field, being like a large horn,

* רֶעָם *re-eam*, the appellative here rendered *unicorns*, is in the singular number—the plural of which is רֶעָמִים *rem-eem*; Psal. xxii. 21; or רֶעָמִים *re-eameem*; Is. xxxiv. 7. But whereas קֶרֶן *keren* *horn*, both in its construct state, (קֶרְנֵי *karnē horns of*,) and with ך postfixed (קֶרְנָיו *karnav, his horns*,) is in the plural form, our translators, to avoid the incongruity of attributing a plurality of horns to a *unicorn*, a *one horned* animal, employed the plural form of the appellative, *unicorns*. No such accommodation, however, is requisite. Most probably the animal alluded to, is the *rhinoceros*, whose name, from ῥίς the *nose* and κέρας a *horn*, denotes it to be *nose-horned*. Of this *genus* there are two *species*—the μονοκερως *unicornis one horned*, and the δικερως *bicornis two horned*; the former having *one* large horn, and the latter *two*. The former is very accurately described by Dr. *Parsons*; see *Philosoph. Transac.* No. 470, p. 523, &c. or *Abridg.* Vol. ix. p. 94, &c.; and the latter, by Mr. *Bruce*, in the *History of his Travels*, Vol. v. p. 91, &c. See also *Shaw's Travels* p. 430, Note 1; and *Buffon*, Tom. ix. p. 334. According to *Bruce*, the two horns of this animal grow, not like those of other horned animals, side by side, on the forehead, but one on the nose, and the other at some distance above it, on the face; and though each is long and strong, the lower one, in these respects, greatly excels the upper one. Well, therefore, might Moses say of Joseph, *His horns, his two tribes, Ephraim and Manasseh, are like the horns of a rhinoceros, both powerful, but Ephraim greatly excelling.*

To this solution of the difficulty, (a difficulty which all commentators have felt,) it is not a sufficient objection to say, as some do, That “the *two horned* rhinoceros is found only in the *southern parts of Asia and Africa*.” It may be so now, yet might not be so in the days of Moses.

The *unicorn* whose figure is exhibited in heraldry, is now generally supposed to be merely fabulous.

very powerful and terrific. See Judges viii. 1. and xii. 1. This interpretation of Joseph's horns, is confirmed by the text itself; at the close of which, Moses says, *They are the ten thousands of Ephraim, and the thousands of Manasseh*. Horned animals are also symbols of distinguished commanders. Thus *Darius* and *Alexander* are represented as running violently at each other with their *horns*. Dan. viii. 3—6. Hence it is probable that, in our text, this symbol designed certain eminent leaders and warriors that were to be raised up among the posterity of Joseph; as, for instance, *Joshua*, the illustrious successor of Moses, and *Gideon*, a famous deliverer of Israel, and who descended, the former from *Ephraim*,[†] and the latter from *Manasseh*.[‡]

But let us not forget, that, in a national point of view, the posterity of our divine Joseph, the Lord Jesus Christ, consists also of two branches, to wit, Jews and Gentiles; and that, nevertheless, in an ecclesiastical sense, *He hath made both one*, having *broken down the middle wall of partition between us*. Eph. ii. 14. And as, among the posterity of Joseph, certain leading and principal men were raised up for warfare in national Israel, so, among the posterity of Christ, there have been men distinguished by grace and gifts, by fortitude and zeal, to take the lead in fighting the battles of spiritual Israel, by *contending earnestly for the faith once delivered to the saints*. Such, pre-eminently *such*,

[†] Num. xiii. 8. 16. [‡] Judges vi. 11. 15.

were the apostles—and such, in a good degree, have been many whom Christ has raised up since their times.

Nor must we omit to notice the pre-eminence which Moses, by the Spirit of prophecy, here gave to Joseph's younger son. It was a confirmation of what *Jacob*, moved by the same Spirit, had mystically signified long before; for, when about to pronounce the prophetic blessing on Joseph's two sons, "guiding his hands wittingly," he laid his right hand (the more honorable) upon the head of *Ephraim*, the younger, and his left hand (the less honorable) upon the head of *Manasseh*, the elder. See Gen. xlviii. 14—19. Accordingly, Ephraim excelled,

1. In numbers. He had his *ten thousands*, while *Manasseh* had but his *thousands*. And as it was in the type, so also has it been in the Antitype; for, though Christ has indeed had his *thousands* among the Jews, answering to *Manasseh*, the elder brother, he has had, comparatively, his *ten thousands* among the gentiles, corresponding to *Ephraim*, the younger brother: *Unto him have the gentiles sought, and, to them, his rest has been glorious.* Is. xi. 10.—Herein are verified the words of Christ, *The last shall be first, and the first last.* Matt. xx. 16. And,

2. In dignity. To *EPHRAIM*, as a mark of honorable distinction, belonged *Samaria*, the royal city of the ten tribes.* And thus, under the present dispensation, to provoke the Jews to *jealousy*, "The city of the great king," the visible church, appertains to another people; Christ having, agreeably to

* 2 Kings xv. 27.

his premonition,* taken "the kingdom of God" from them, and given it to us. Hence, *among us* He condescends to keep his palace, to hold his courts, to deliver his laws, and to dispense his favors. What an honor is this conferred upon us poor gentiles ! Let us *not be high-minded, but fear.* Rom. xi. 20.

This metaphorical description of Joseph, moreover,

Thirdly, Assigns to him great victories. It was not in vain that he had horns like the horns of a rhinoceros ; for *with them*, said Moses, *he shall push the people together to the ends of the earth*, or of the *land*, meaning the land of Canaan, which an apostle calls *the earth*. Rom. ix. 28. *Literally*, this was fulfilled in *Joshua*, a descendant of Joseph, when he conquered *thirty-one* kings of that country ; but *mystically* it has been, and more abundantly will be fulfilled in Christ, the Antitype both of Joseph and of Joshua. And though the victories of Joseph, achieved by his illustrious descendant, Joshua, were all in Canaan, (here intended by the earth,) yet, as Canaan was IMMANUEL'S land," those literal victories which extended to the ends of it, were typical of the spiritual victories of Christ, which must extend to the *ends of the earth*, understood in the ordinary acceptation of the words ; for, to Him shall be given *the heathen for his inheritance*, and *the uttermost parts of the earth for his possession*. See Psal. ii. 8.

Nor should it be overlooked, that correspondent to Joseph's two horns, Ephraim and Manasseh, both

*Matt. xxi. 43. *Josh. xii. 7—24. *Is. viii. 8.

branches of Christ's militant kingdom, believing Jews and believing gentiles, have been employed, by Him, in extending his spiritual conquests and enlarging his visible empire. By his apostles, raised up among the former, He not only published his gospel throughout Judea, but ushered it also into the gentile world—and, by his ordinary ministers, successively granted to the latter, He has ever since been extending the same gospel, with various success, among the nations; moreover, we are assured, by prophecy, that he will continue to do so, till, by the overwhelming light of the latter day, "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." Is. xi. 9.

To confirm the church and ministers of Christ in the hope of all the promised and predicted glory of his kingdom, they are informed,

1. That, to Him, *the Father hath given power over all flesh*, all nations, *that He should give eternal life to as many* (among them all) *as He* (the Father) *hath given Him*, whenever and wherever they should be found on the earth. See John xvii. 2. And, that his ministers might not be appalled at the pretensions and menaces of any adverse power, whether official or popular, Christ prefaced the commission under which they act, with an assertion of his universal dominion; saying to them, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH: *Go ye therefore, and teach all nations, &c.—Go ye into all the world, and preach the gospel to every creature.* What, then, are earthly sovereigns when opposed to Him? *All kings shall fall down before him*, either penitent, or slain; and *all nations*

shall serve him. Psal lxxii. 11. By Him, even Satan, *the prince of this world is judged.* John xvi. 11. Nor can there, in a word, be any possible obstruction to his march. At his approach, *Every valley shall be exalted, and every mountain and hill shall be made low; The crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh, all nations, shall see it together: for the mouth of the Lord hath spoken it.* Is. xl. 5. Neither can there be any deficiency of instruments or of means. For,

2. With Christ are all the gifts of the Spirit, and all the treasures of nature; and which, at pleasure, He employs in the accomplishment of his great design. He, who gave *apostles* and *prophets*, and *evangelists*, gave also, and still gives *pastors* and *teachers*—pastors to feed churches, and teachers, to preach to the destitute: and of the latter, He will continue to give, till, coextensively with the commission He delivered, they shall *teach all nations*.—Besides, upon his saints in common, He will bestow such gifts as shall render them, like well disciplined soldiers, expert in handling the sword—"the sword of the Spirit, which is the word of God." Eph. iv. 11. and vi. 17. Nor can He be deficient in means: *The silver is mine, and the gold is mine, saith the LORD of hosts.* And though these precious metals may be chiefly claimed (as they have hitherto been) by men of the world, the hearts of their claimants (those of kings not excepted) are in his hand,² and he can, at pleasure, either by his

¹ Hag. ii. 8. ² Prov. xxi. 1.

grace turn them to himself, or by his providence transfer their treasures to his friends, who shall willingly *consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.*"⁷ Then, as renewed by His grace, or controlled by His providence, "the kings of *Tarshish* and of the *isles* shall bring presents; the kings of *Sheba* and *Seba* shall offer gifts—nay, to HIM shall be given of the *gold of Sheba*; *prayer* also shall be made for him continually," that is, for the prosperity of his cause; "and daily shall he be praised."⁸ And,

3. To crown all, He will *pour out of his Spirit upon all flesh*,^a that is, upon all nations, and *his people* among them all, even all the incalculable millions that are *His*, by covenant and by ransom, *shall be made willing in the day of his power*—willing to forsake *their refuges of lies*, to trust in *His perfect righteousness*, and *their evil ways*, to be devoted to *His delightful service*. See Psal. cx. 3. and Rev. v. 9. and vii. 9.

Having now to take leave of this important subject, let us not do it without a few pertinent

REFLECTIONS.

1. Has God been pleased thus carefully and explicitly to distinguish *His* Christ from all *false* ones? Let us remember the kindness of the design: it was that we might not make the fatal mistake of receiving another for him; there being **SALVATION** in none other. Acts iv. 12.

⁷ Micah iv. 13. Comp. Josh. vi. 19. 2 Sam. viii. 10, 11. and Rev. xxi. 24. ^a Psal. lxxii. 10. 15. ^{*} Joel ii. 28. Acts ii. 16.

2. Is Christ the revealed Depository of all spiritual blessings? Let us never expect to receive such blessings from any other source, or through any other medium; remembering that it hath *pleased the Father that in him should all fulness dwell*; and that *no man cometh unto the Father but by Him*. Col. i. 19. and John xiv. 6.

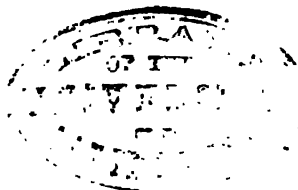
3. Must the victories of Christ, according to promise and prophecy, be numerous and extensive? Let us *rejoice in hope*, and *pray without ceasing*. Rom. v. 2. and 1 Thess. v. 17.

4. Will Christ, like Joshua, show no mercy to the finally rebellious? O sinners! tremble and bow: *he that believeth not the Son shall not see life; but the wrath of God abideth upon him*. John iii. 36. And,

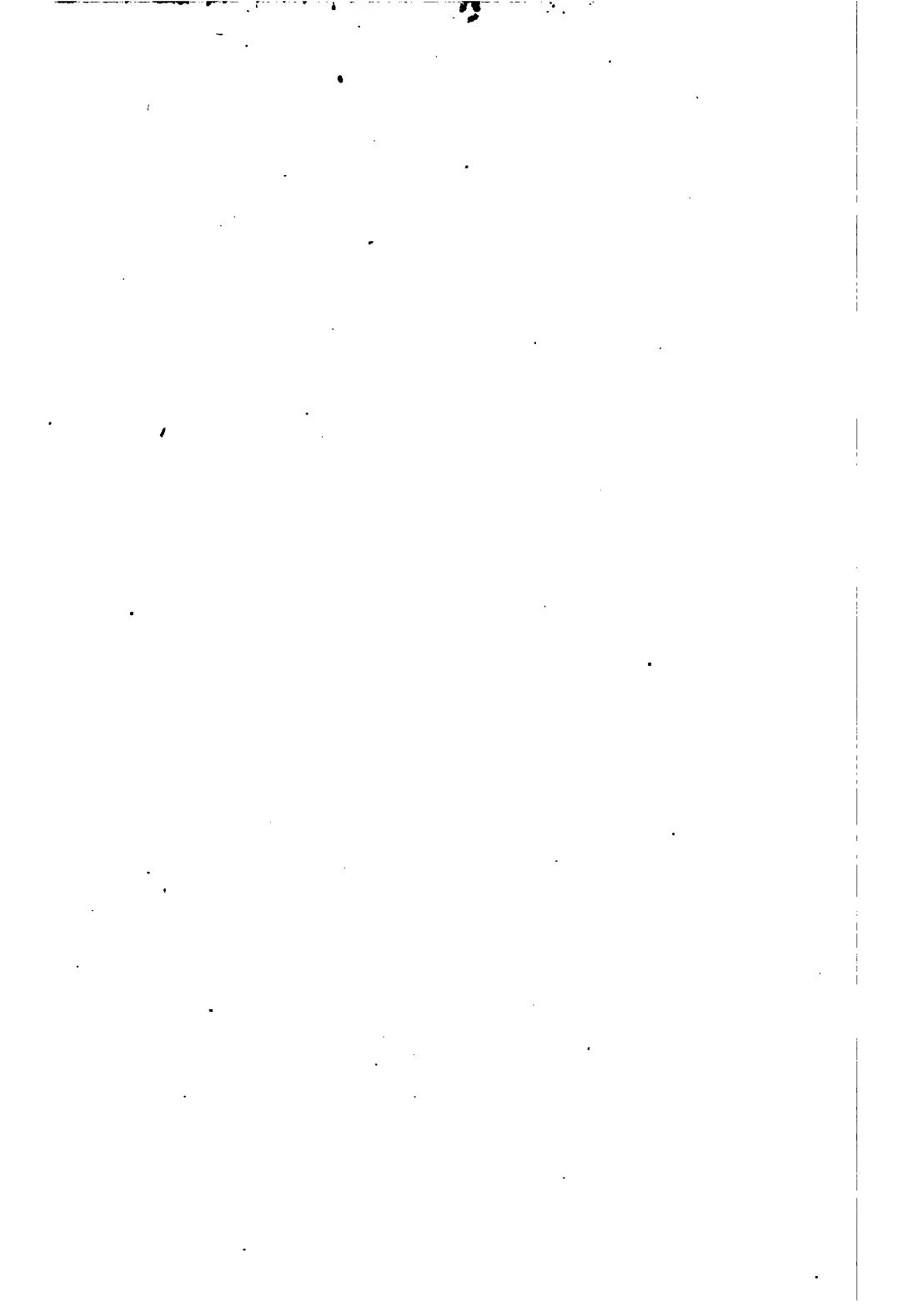
Finally, As Christ, like Joshua, receives all submissive suppliants—let penitent, broken-hearted sinners, be encouraged to seek his favor. Let not the consciousness of your guilt, however accumulated or aggravated, prevent your approach.—The grounds of your hesitancy are all removed, by his own gracious declaration;—*him that cometh to me, I will in no wise, on no account whatever, cast out.*^b EVEN SO, LORD JESUS. AMEN.

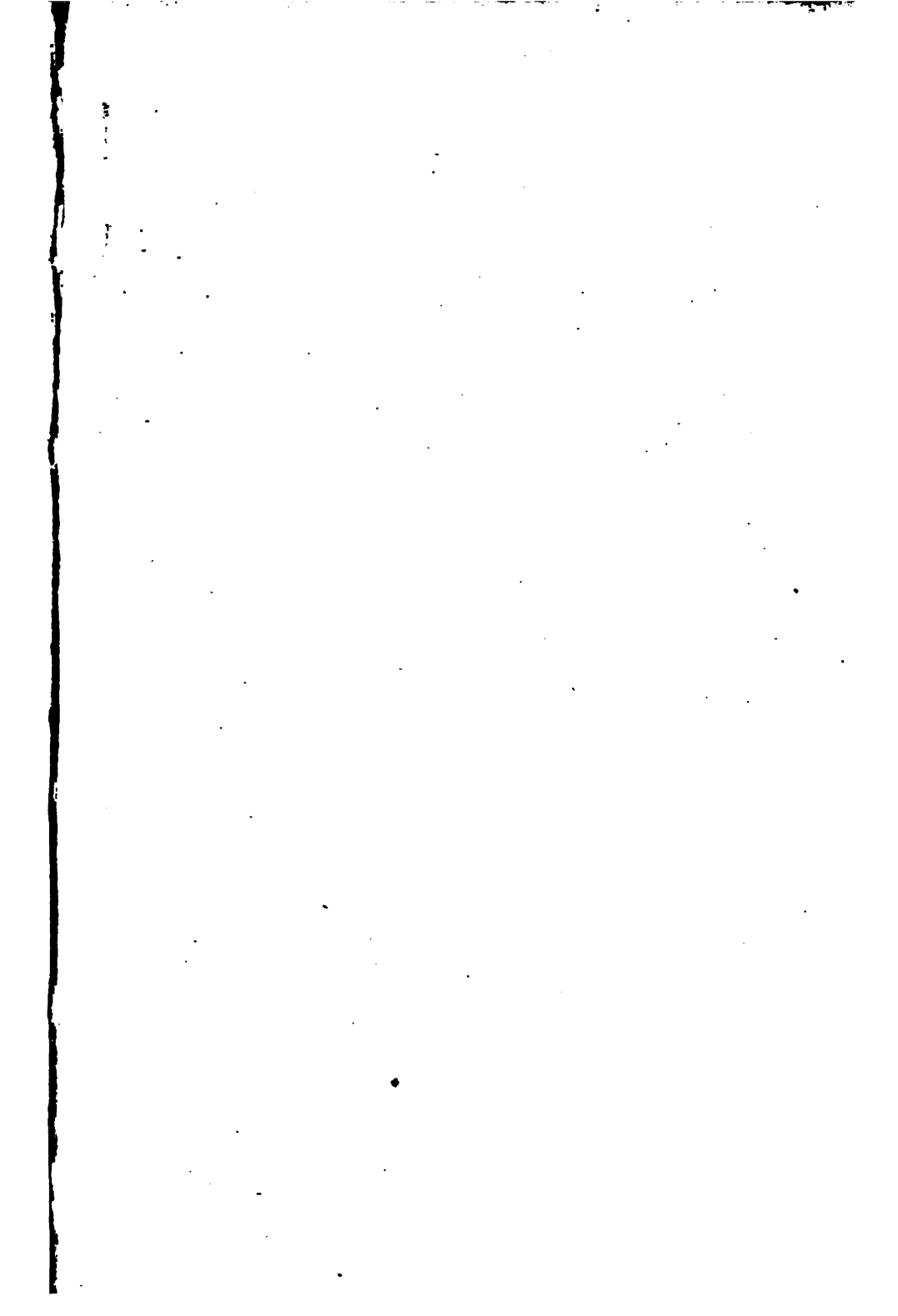
^b John vi. 37.

END OF VOL. I.









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